A MEDICINE FOR MALIGNANCY:

OR,

Parliament Pill, serving to purge out the Malignant humours of men dis-affected to the Republick.

Wherein by way of Dialogue or Discourse between a *Royalist* & a *Loyalist*, the Common Pleas of the Kingdom are out-pleaded.

All our vulgar scruples and Anti-parliamentary allegations most clearely and fully answered, whether they bee *Neutrall*, *Malignant*; *Civill*, or *Religious*.

Together with a true and perfect Description of the Prerogative Cloake, in its Shape, Make, Colour, and Consequences.

Set forth for the Common benefit of all that either love God, His Majesty, the Parliament, or themselves and Posterities:

By W.L. *an unworthy Servant, but hearty Well-willer to them all.*

With an Index for the more ready and easie finding satisfaction to any scruple.

Judges 5. 23.

Curse yee Meroz, saith the Angel of the Lord, Curse yee bitterly the Inhabitants thereof, because they came not to the help of the Lord, to the help of the Lord against the mighty.

Cursed bee hee that doth the work of the Lord deceitfully, and cursed bee hee that keepeth back his sword from blood, Jerem. 48 10.

Render therefore to Cæsar the things that are Cæsars, and unto God the things that are Gods. Matth. 22.21.

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Christian Reader,

WHen I considered the great distresse, distraction, unspeakable, and inevitable calamity, which in these miserable times doth spread, and is like much more even to the overthrow both of the Church and likewise the whole Kingdome, and that altogether occasioned by those incendiaries and trecherous sons of *Beliall*, assembled, associated, and altogether ayming at nothing more in reference to their malicious and ambitious ends then the subversion of both Law, Gospell, Priviledge, Propriety, Liberty, life, and all that wee either account, or is indeed precious to us, and who have been so vild in the prosecution of their desperate, deviliſh, and destructive intentions, not only themselves to turn domestick traitors, but also to call to their assistance all the Atheisticall, Popish, Jesuiticall, trecherous, Prelaticall, and prophane crew that they can procure and produce in all the parts of the Christian world, to undermine, nay utterly to overthrow the very basis & foundation upon which all that can be esteemable to us is built, (*viz.*) our most hopefull and happy Parliament, & to this purpose have by their exorcisme, exorbitant, and execrable counsels, insinuations, and impious retentive perswasions, so farre prevailed upon his Majesties affections, that they have seduced him both in person and judgement, and made him altogether irreconcileable to those to whom hee is most precious, and with whom hee might bee most safe, happy, and honourable; and that to carry on their designe with a visard of loyalty they must cover their perfidious purposes, and

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curſed counſels with a Prerogative plea, ſeeming to ſtand for his Majeſties Honour, his Lawes, Priviledge of Parliament, Propriety of Subject; nay, like moſt impudent Impoſtors, Proteſtant Religion, while they intend nothing more then to cut the throate of all that are any thing, either in matter of Religion or Law, other then names and ſhadows, if not utter enemies to both, as moſt of them are, and withall conſidering that as one part of the deſigne hath beene and is to betray the King, ſo the other part hath been to ſeduce and ſlay the Subjects, and that they have gone very farre this way, appeares, not onely from the vaſt difference now between his Majeſty and Parliament, but alſo by the many thouſands of the Commons of this Kingdome, who are either ſlaine by the ſword of their blood-thirſty adherents, or ſlain in their ſenſes by their Syren deviſes, having given ſo much eare to their charmes, that they have plunged themſelves into a perpetuall abyſſe of infamy and ſlavery both in point of Law and Conſcience; nay, ſo prevalent have their pernitious perſwaſions been with the vulgar ſort, that they are many of them, not onely like Aſſes, ready to crouch and bow willingly under the burthen of their inhumane and illegall inventions, but are the readieſt to plead themſelves into penury, and argue very ſtrongly to their owne undoing; nay, rather then they will want woe, they will fight themſelves and poſterity into inavoydable miſery, venturing perſon and purſe to ruine themſelves and their native Kingdome, ſo farre are they from doing any thing, tending to preſervation, that they are angry they cannot at once deſtroy both Church and State, and therefore have they aſſociated themſelves with ſuch a company of curſed, prophane, unparalellable villaines, whoſe matchleſſe miſchiefes ſpeake them odious to eternity, and theſe muſt doe that by their cruelty, that the Jeſuiticall party cannot doe by policy; Theſe and ſuch like conſiderations inforced mee to ſet upon this taske, not out of any deſire of popularity at all; but

having

having formerly gathered a handfull of Goats haire, toward the repaire of the Church, being the first-fruits of my Meditations for publick, desire now also to send in a little lime and sand, toward the reedifying the Republick, not doubting by Gods assistance but that these meane materialls will bee more effectuall to preserve both, then all the untempered morter of either Jesuite, or State-spilling Malignant can bee to destroy either, although they have the helpe of those sworn sonnes of murther, blasphemy, and bloodshed: with them therefore have I set upon this worke, not that I intend to answer every frivolous allegation that persons disaffected to the State shall render, lest I should fall into a Labyrinth of needlesse and endlesse scruples, but onely desire to satisfie such doubts as have some show of reason and equity in them, that men may at length bee as ready to defend themselves, as to destroy and ruine all: And that thou mayest (good Reader) suddainly find an answer to any scruple, I have in the beginning of the Booke set down an abbreviate of all those that are principally handled in it with the *folio* where it is spoken to, and although there are but fifty two in the Catalogue, yet in the solving of them many more are implicitely propounded and silenced, and that it may bee profitable to all, I have observed a very plaine method, and homely stile, not desiring to cloathe that with elegant expression that is intended for vulgar satisfaction, therefore I pray thee stumble neither at the meanesse of the Authour, or matter, but read it without prejudice or partiality, and no doubt, but thou wilt palpably perceive what Justice, equity, and necessity there is for every man that is a true lover of God, his Country, himselfe and posterity, to joyn with and assist the Parliament against that popish, and prophane Army, the common enemies to all that is deare to us: And if at length the ignorant bee informed, the wilfull reformed,

the seduced undeceived; I have the end I aime at, God shall have the glory, the Church and Kingdome the great happinesse to injoy those great mercies of Peace and Truth, which I pray God grant: To whom I commend thee, my selfe, the affaires of Church and Common-wealth, with the successe also of these broken Meditations, resting thine in the behalfe of God and the Kingdome, till hee cease to bee,

W. L.

A Catalogue of Queries and abbreviation of the severall vulgar Allegations which are more fully propounded, cleared and at large answered in the following discourse.

1. *WHats the reason the Parliament take not some course to punish those idle and ridiculous Pamphleters that breath so many lyes in City and Countrey, and are occasion of so much division in the Kingdome?* page 1

2. *Are there not as bad that speake and fight for the Parliament, as for the King.* p. 3

3. *How can the Parliament be said to be the Kings Friends, and to take up Arms to defend him and his Laws, seeing his Person is daily indangered by their Forces that goe about to take away his life.* p. 5

4. *How doth it appeare that those that fight for the King are more enemies to the Parliament, then those that fight for the Parliament are enemies to the King.* p. 6

5. *Whether did the King or Parliament first take up Arms one against the other.* p. 9

6. *Why did the Parliament suffer such Ryots and Tumults at* Westminster, *as to force his Majesty to depart.* p. 9. *Or what was indeed the maine cause why he left them.* p. 11

7. *Why did not the Parliament imbrace those messages at first sent from his Majesty, tending to a reconciliation, and who was herein to be blamed, the King or Parliament.* p. 11

8. *What thinke you of a Cessation of Armes, or is there any hope of peace.* p. 13

9. *What was the reason that when a Petition for peace was preferred*

to

to the Parliament, subscribed with many thousand Citizens hands of good ranke, it tooke no better effect, p. 13

10. *Me thinkes a Cessation for a while till things were debated, would be good for us all.* p. 20

11. *You talke much of a Parliament, and that those with the King take up Armes against them, when indeed most of the members are with his Majesty; there is very few Lords left at* Westminster, *nor many Commons, and those that are left must bee led by halfe a dozen peevish factious Fellowes who cause all the rest to dance after their Pipe.* p. 21

12. *His Majesty himself is also departed, and he hath commanded the other to follow him, and I wonder by what power those few that remaine have to act any thing without him.* p. 24

13. *Is not the King the head of the Law.* p. 24

14. *Why should not the Parliament bee as carefull to maintaine the Kings Prerogative as their owne priviledges.* p. 25

15. *The King hath done that for this Parliament that never any King of* England *did for any, how many acts of Grace granted he to them before his departure.* p. 26

16. *We have had Parliaments ere now, but never any so much opposed his Majesty as this.* p. 28

17. *What would the Parliament have the King to doe, he's blamed for imploying Papists in his Army to defend himselfe, while they have raised an Army against him, hee had need of some-body to sticke to him.* p. 29

18. *But the King hath protested and declared himselfe againe and againe that he will maintaine the Protestant Religion, the known Laws of the Land, the Priviledge of Parliament, and propriety of Subject, what would we have more.* p. 30

19. *But why should we fight against our kindred, our friends, King against Subject, Subject against King, Father against Son, Brother against Brother were it against a forrain enemy it would not trouble me, but it grieves me there should be so much Christian blood spilt, and that we should destroy one another.* p. 31

20. *I am perswaded there is many a good Protestant in the Kings Army*

Army, the King himselfe especially, were the warre onely against Papists it would not trouble me halfe so much. p.35

21. *I beleeve the Roundheads are as great enemies to the King as the Papists and Cavaliers can be to the Parliament.* p.36

22. *What and who are meant by Roundheads thinke you, even Brownists, Anabaptists, Separatists, Tub-preachers, and a company of Barnebablers that can neither indure the booke of Common Prayer, nor any good order in Churches.* ibid.

23. *Why are these called Roundheads.* p.37

24. *Well, the Kingdome is like to grow miserable by taxations and assessements, I am sure it is worse now then when our Patentees and monopolisers were in force that are so much rated at.* p.41

25. *I wonder why the Parliament settle not Religion, wee have now so many Sects and Religions a man cannot tell what to say or doe, yet these men especially are countenanced and are indeed the chiefe fomenters of this unnaturall warre, and for my part I thinke the King may even as well imploy Papists, as the Parliament these giddy braind fellowes that know not what they would have.* p.45

26. *Why are they called Malignants that side with the King.* p.52

27. *Why doth the Parliament punish men for refusing to take up armes against their King.* p.53

28. *By what power or Law doth the Parliament take away the twentyeth part of mens estates.* p.55

29. *Me thinkes the Parliament might yeeld a little, and the King a little, that we might have peace, for if warre last the kingdome will be undone.* ibid.

30. *Would yee not have these Countries to assist the King whose Burgesses are with him, seeing what the Parliament doth is without their consent.* p.56

31. *Why doth the Parliament prohibit the Kings Proclamations and Declarations.* p.56

32. *Certainly the Kings Declarations are very excellent ones, and mee thinks full of satisfaction.* ibid.

33. *I wonder what reformation the Parliament would have, I am*

ſure the Kingdome flouriſhed more, and we had more peace in the Church too in the Biſhops dayes then now they are ſo much cried downe; are wee wiſer then our forefathers? they liked their government well enough. p.57

34. *Well, what thinke you of the Scots? they are now in the Kingdome, will they not thinke you make their owne ends upon it? Come, come, they are a ſubtill nation, they would have beene hanged before they had come hither but for their own advantage, neither I warrant you will they eaſily bee got out; I am ſure it is not long ſince they put this Kingdome to a round expence.* p.61

35. *Let them doe their worſt, the Kings partie is ſtrong enough to deale with them, I beleeve the Earle of Newcaſtle will give them ſuch a welcome as they never had in their lives.* p.63

36. *I tell you the Kings Army conſiſts moſt of old Souldiers and the Parliaments of Prentice Boyes and broken Citizens.* p.62

37. *What will they doe, hath not the King proclaimed all Rebells and Traytors that take up armes againſt him?* ibid.

38. *Why doe not the Roundheads pray for the King as defender of the Faith, &c.* p.63

39. *Doe you not ſee what a company of brave vapouring blades the Parliament maintaine, that put the Kingdome to no ſmall charge? they muſt have conſtant pay to maintaine a company of mud walls, and to lie in unneceſſary Garriſons, and theſe were ſuch as the other day could not tell how to ſay bo to a Gooſe, yet muſt bee credited and beleeved with the Parliament before moſt men of good worth; beſides I know many of them know as much what belongs to a Souldier as I doe how to be Pope of Rome.* p.64

40. *Can you ſhow me any place of Scripture that tollerates men to take up Armes againſt their King?* p.67

41. *But admit I am the Kings ſervant, or in ſome office either in his Court, Forts, Navie, &c. or have a Charter to free mee from taxes, tallages and bearing of armes, ſhall I bee notwithſtanding Forced to aſſiſt the Parliament either in perſon or purſe, and ſo loſe the benefit of my place, breake my Charter and incurre the Kings diſpleaſure alſo.* p.69

42. *It*

42. *It seemes some have contributed very largely to one side or the other, for there is abundance of Citizens broke since this Warre began, or else there would not be so many Shops shut up.* p. 74

43. *But many men are ignorant of this ground of the quarrell, and therefore ought rather to be convinced then constrained to contribute either way.* p. 75

44. *I wonder why men prove more treacherous and perfidious on the Parliaments side then on the Kings, many men leave the Parliament and their service and goe to the King, but I heare but few come from the King to joyne with the Parliament party; surely the Kings Cause is the better, or else men would neither so much forsake the one, or cleave to the other.* ibid.

45. *But suppose a man hath dead trading, and can take but little money, and hath much adoe to drive it to get a poore living, shall this man be constrained to pay Assessements.* p. 76

46. *Admit a man hath a great charge of Wife and children, and can hardly maintain them, shall he be constrained to contribute.* p. 77

47. *Suppose a man be much in debt, would yee not have him first pay them, and if any thing can after be spared, then contribute.* p. 78

48. *But suppose a man have nothing of his owne at all, but lives by credit, what conscience can hee have to disburse other mens money, as I doubt too many doe in the Cities.* p. 79

49. *But suppose a man already hath done more then many of his neighbours, as able as himself, I thinke it wisdome in him to hold his purse till others have done as much as he.* p. 80

50. *But I have heard some say that there is no ground at all now in times of the Gospel for men to take up Armes for the defence of Religion, but onely to maintaine their civill interests and proprieties.* p. 81

51. *Well, I should be ready to contribute somthing according to my ability to assist the Parliament, but they say we must onely have the publike Faith for security, I pray you informe me concerning that, and I have done.* p. 83

52. *I wonder why the Parliament beat up their Drums in the name of King and Parliament, and father their proceedings upon his Majesty, while he is an utter enemy to all their proceedings.* p. 95

A Premonition.

MAlignant humours worſe then thouſand ſcarres,
Being th'only cauſe of our Inteſtine warres;
And ſeeing 'tis a cuſtome, in the Spring
To take a Purge, a Pill, or ſuch a thing;
If this a cure to head or heart doe bring,
Of Church or State, of Subject or of King,
I ſhall not think my labour to bee vaine,
Although intended chiefely for the braine.
Let now all thoſe that find themſelves but ill,
Make haſte to take this Parliamentary Pill;
Though't bee not ſweet, its very ſoveraine,
To ſuch who're led into deſtructive ſtraine.
And let all ſuch as hence receive their cure,
Bleſſe him on high that made the Medicine ſure.
Reader, his heart, his hand, his help is thine,
Who to Gods Cauſe and Kingdome ſhall incline,

Till hee ceaſe to bee
W. L.

A Medicine for Malignancy,

OR,

A Parliament Pill :

Wherein the Common Pleas are out-pleaded, &c.

Royaliſt.

WEll met Sir, how do ye?

Loyaliſt.

Sir, I bleſſe God for health, and deſire the like to you.

R. Whats the good newes I pray you, I know you are a man of good Intelligence?

L. Sir, I do not much trouble my ſelfe to hearken after newes, onely I deſire to know how it fares with the Church of God, and the cauſe of the Kingdome, that I may accordingly addreſſe my ſelfe, either to ſeek God by prayer for what we want, or return prayſes for mercies received, and this is the part of every Chriſtian.

R. True ſir, but there are ſuch abundance of lying Pamphlets goes about, that a man cannot tell what to beleeve, I wonder the Parliament takes not ſome courſe with thoſe that print them.

L. I confeſſe there are ſo, but yet there are alſo many truths printed, therefore we muſt in the reading of Pamphlets, conſider the author, or the nature of them as neere as we can, and if we find them licenſed by the Committee of examinations for Printing, we may give the more credit to them; we muſt not take either mens writings or words upon truſt, eſpecially in theſe times wherein ſo many Lies are broached; and whereas you wonder the Parliament takes not ſome courſe about them: this is one eſpeciall means to prevent ſcandalous Libels, even the ſelecting a Committee to examine what is fit for the Preſſe, what not: although many eſcape their knowledge, yet ſince that courſe hath been taken, Lyes have not been ſo frequent in Print: and you muſt alſo conſider they have greater matters to imploy themſelves about, then to ſearch out every ſcanda-

ous Libeller, or, Lie-line-maker, neither is it possible they should ever find them out. For this is one chiefe part of the Jesuiticall Designe, to stuffe mens senses with so many lies that they shall not give eare to truths: and I verily beleeve the Jesuites are the principall Pamphleteers of this Kingdome, who as they have by their policy and prevalency at Court, by themselves, and malignant Episcopall instruments, seduced His Majesty, and divers great personages about him, both in person and judgement by their Syren charmes and insinuations, so do they also deceive His Majesties Liege-people, by stuffing the Printers Presses and Peoples Pates and Pockets with their fabulous, schismaticall & frivolous inventions: and I verily conceive (under subjection) if our Parliament would rid the Land of these lying Locusts, they would stop the principall fountain from whence all those poysoned streams proceed, which are so full of their croakings and vermine Inventions, that both Church and State are not onely pestered, but poysoned withall: and whereas you wonder the Parliament takes not some course against those Pamphleteers you speak of here at *Lond*^{n}, I may as well wonder why His Majesty, or those innocent creatures about him, take not some course to punish those malignant, scurrilous and scandalous Libellers at *Oxford*, and other parts which are so bold to flie in the face of Parliament, Religion, Law, Gospel; nay, whose blasphemies are daily belched out in despite of God himself; nay, well were it if they were not fostered, nourished, and countenanced by those that should especially lay a restraint upon them, and punish the Authors and Fomenters of them, while they cry out upon the abuse of Pamphlets; I wonder when His Majesty, or any that are so near and dear to Him, that cry out so fast upon seditious Pamphlets, and blame the Parliament so much for not taking course about them, did ever yet punish any of those spill-States, and pester-Papers about them that are continually imployed in fomenting and inventing those most horrid, prophane, and ungodly Libels that are directed Point-blank against the supream Councell of State, and all their proceedings. Whereas the Parliament, although both they and all the Kingdome have cause enough to write and speak against those pernitious Counsellours that have seduced His Majesty, and would also deceive His Liege and Loyall people; as we see by too-too daily wofull experience: yet they never suffered any to go unpunished that they could any way find guilty of writing or speaking any thing directly against His Majesty, as appeare by *Walkers* punishment for His Pamphlet, and divers others. Again, let those that write in defence of Parliament, write never so moderately, with as much modesty, gravity, humility, sincerity and piety, as they can possible; they shall be accounted Libellers, and seditious Pamphleteres by that generation, who, because they can speak or write nothing

with

with so much dexterity as lyes, except oathes and execrations, judge every man like themselves, while their own words and writings are as void of truth as the white of an Egge is of savour: and as for piety they fall short of the Players Bils which are not quite without the Name of God in them, and therefore say (if God permit) but these never at all mention the Name of God, except it be in way of blasphemy: nay, if a man once mention God or Religion in any of his words or writings, he must (*ipso facto*) be a sower of sedition and division, and they must needs judge them to be so, because all such writings, are contrary to them, and tend to divide mens persons, practises, and affections from their prophane wayes, blasphemous and impious courses.

And as they endevour to blot every godly and sincere Writer that labours to deal faithfully and plainly with His Majesties Parliament and Kingdome; So every godly Minister that's industrious and active in the Cause of God and Kingdome, he also must needs be branded with the name of a Schismatique and Puritanicall fellow, a sower of strife and contention, and he also must bear a part, as being one main cause of this unnaturall warre: nay, any man of what rank soever that makrs conscience of his wayes, if he observe the Sabbath, performe family duty, if he side with the Parliament, must of necessity be a Browniſt, Puritan, or Anabaptist, or if none of these tearmes will reach him, though he have little or no Religion at all, having contributed any thing to the Parliaments assistance, spake a word in its defence; nay, although none of these, if he shew himself not in opposition to God and the Kingdome, he must be taken for a Round-head, *pro confesso*, and this terme comprehends all that are but civill, or that are not as vilde, ungodly, barbarous, and prophane as themselves.

R. Truly Sir, I beleeve there are as bad speak and fight for the Parliament, as for the King.

L. First, I would have you know, that neither the Parliament, nor any true Subject make such difference between King and Parliament as you conceive there is, neither are these preparations in the Kingdome raised by Authority of Parliament for any other intent then for the honour, safety, and happinesse of both.

Secondly, its true, there are with the Parliament as bad Members as with the King, and as corrupt Souldiers, and Commanders are imploid for defence of Parliament and Kingdome, as in that Atheisticall Army raised to ruine and overthrow all: but yet let it be thus considered.

First, they are not so many, nor the tithe of them so bad, the other for the generallity, men of desperate fortunes, dissolute lives, and given to plundering, rapine and spoyle; these generally, men godly and faithfull

to the Cauſe, although there may be amongſt them ſo me ungodly wretches not purged out by martiall diſcipline, which is to be feared the Lord will purge by the ſword; I pray God give them hearts to conſider it whomit moſt principally concerns, that thoſe *Achans* trouble not the whole Kingdome, and bring not a curſe upon the proceedings both of Army and Parliament.

Secondly, thoſe vilde perſons in the Army, raiſed by Authority of Parliament are not countenanced nor encouraged, but as often puniſhed as occaſion is offered, ſome of them impriſoned to this day, for their Cavalariſme and plundering pranks: I could name divers of them, how, and where puniſhed, but its ſufficiently known that its againſt the intent of their raiſing, either to ruine or injury the Kingdome, but to defend and protect it from the violence of the adverſe party: but contrariwiſe the Army thats called the Kings, the Lord grant He and his Throne may be guiltleſſe, its their onely way of living, their profeſſion is plundering and pillaging, their minds ſet upon murder and miſchiefe, and all this (*Cum Privilegio*) ſo that that which heretofore kept theevery Robbery, Murders, & ſuch outrages from being the beſt Trade in the Kingdome, in the opinions of every rogue (*viz.* hanging, being neglected, or at leſt ſuch villains, being protected from their juſt reward) its now accounted the fineſt way that can be; a man indeed cannot deviſe a more cõpendious way to inrich himſelfe then by taking all for his own, for whereas theſe Royſters heretofore were put to it, to jeopard a joynt for a purſe now and then by the High way, now by a new lawleſſe Law they take all where they come for their own without controll, aſſuming to themſelves more priviledge then in any age I ever heard or read the Kings Taker durſt, although of late our Patentees and Monopoliſts went very farre this way.

Thirdly, Its quite contrary to his Excellencies the Lord Generals intention or knowledge that ſuch things be done, and farre more againſt the Parliaments; but theſe Anti-Parliamenters, that Conventicle of Delinquents, thoſe Troops of Traitors, multitudes of Monopoliſers, that packe of Patentees and Papiſts, that Atheiſticall Army are well known and verſt this way; yea, that moſt famous and illuſtrious Prince of Robbers, (*Rupert*) who will no longer be call'd *Robert*, by reaſon of the ill ſound of that word, it being too ſignificant to declare his practiſe, is moſt famouſly infamous in the knowledge, countenancing and practiſing this new Law (of all our owne) being Commander in chiefe of moſt part of the Theeves, Cut-purſes, High-way Rogues, Stage-players, Proctors, Promoters and Pick-pockets in the Kingdome, and of the reſt before mentioned, and of neceſſity ſuch as are the perſons, ſuch muſt be their practiſes.

Fourthly, we ſhould not look ſo much altogether what the perſons

are

are, as what the Cause is, if it be a good Cause, we must rather side with it, then look who are imployd in it; for let Souldiers be almost what they will for condition, if they'l fight where they receive pay, this is principally looked after by Commanders, therefore we should neither assist good men in a bad cause, nor desert a good Cause for corrupt men imployed about it.

Fifthly, those that are imployed in the Kings Army are directly opposite and implacall enemies to Parliament; but the worst of our Army are such as indevour and desire His Majesties true Honour and Happinesse.

R. How is it possible they that are imployed by the Parliament can desire His Majesties Honour and Happinesse, seeing His person is daily endangered by them while they go about to take away His life?

L. I would gladly know of you how His Majesty comes among such a Crew of Arch-enemies to the State, why he continues amongst them, what cause He hath to desert the Parliament, what to trust to them that make Him their shelter, that are obnoxious to the Law, to defend them from the sword of Justice: whether is it more safe and honourable for His Majesty to comply with, and confide in His great Councell the Parliament, or to commit Himselfe into the hands of Theeves, Robbers, Traitors, Delinquents, Malignants, Papists and Atheists, the sworn enemies to all law and conscience: I am certain the Parliament never indevoured His Majesties injury or absence, although they have earnestly sought and petitioned His return again and again; they never could yet be justly charged with any disloyalty, or dishonourable demeanours towards His Majesty, although our Malignants pry never so eagerly into their proceedings, and I am halfe of that mind, He knowes well enough He might be safe with them, but that it may be [*Will*] would controll Law, and that not permitted by Parliament, His seditious Counsellours perswade Him to contend for an unknown illegall Prerogative, under which pretence they cover all their illegall and unjust proceedings and purposes: The case stands thus, a company of dissolute ungodly wretches are risen up in the Kingdome, who are by the supreame Councell of State voted, nay, many proclaimed Rebels and Traitors, condemned for their actuall Rebellion and Treason, such are they as must either be destroyed, or they will destroy the Kingdome. Now if His Majesty will comply with them, and commit Himselfe to them, plead for them, and endevour to shelter them from the sword of Justice, or at least wise either will not or cannot be gotten from amongst them; if in the pursute of these Malefactors, His Majesty lose His life, His blood certainly will be upon His own head, while His loving Subjects may all lament His great weaknesse, or wilfulnesse in a point that so high concernes Him, His posterity, Kingdome, Crown, and dignity.

R. How doth it appear that those on the Kings party are greater enemies to the Parliament then the Parliaments party are against the King?

L. It will appear plainly and palpably, that those about hir Majesty are neither at all willing to comply with the Parliament, nor lovers of His Majesties honours, or the peace and welfare of the Kingdome, while the Parliament and the Army raised by them, earnestly endevour both, if we consider these particulars following.

First, Did they that are so near His Maiesties person, and so deep in His affections, ever Petition His return, or endevour it any way.

Secondly, Did they ever use any faire means to the Parliament for a reconciliation, unlesse at such times when they were in some straights, or upon such conditions as were inconsistent with the Kingdomes safety, or His Majesties true Honour, but onely such as best suted their owne ends.

Thirdly, Did the best of them, even the most moderate Clergy-men among them, ever since this unhappy difference, pray for a happy union between His Majesty and Parliament, but preach and pray against the Parliament, as the Kings Capitall enemies, while, if God gave him a heart to see it, they are His principall friends.

Fourthly, Do they not colour, countenance, and foment all the base invectives, libellous and scandalous Pamphlets against the Parliament, that their most impious and impudent associats could invent.

Fiftly, Do they not daily in stead of praying for the Parliament, curse it as much as in them lies; as I may say, with Bell, Book and Candle, branding their souldiers with the reproachfull terme of Parliament Dogs, Parliament Rogues, &c.

Sixtly, Do they not daily invent new execrations, oathes, and new stratagems, aiming directly to cut the throat of the Parliament, but that God hath brought their Councels to nought, if the Parliament or Army imployed by them should ever have attempted any thing point-blank against His Majesty to their knowledge, we should have heard it to purpose; but certainly they abhorre the thoughts of such horrid Designes.

Seventhly, Did they not at first perswade His Majesty in a most dishonourable way to go to the Parliament House with a company of dissolute Ruffians many of them, fitter for Prisons and Pillories then to attend Princes, to force the Parliament to desert and deliver up divers of their chiefe Members as Traitors without any legall tryall and proceeding or just cause, the most dishonourable and illegall practise that ever a Prince could be drawn to.

Eighthly

Eighthly, After they had perſwaved the King to withdraw himſelfe frō the Parliament, did they reſt till they prevailed upon him, alſo to draw His ſword againſt them, that in a hoſtile way he might accompliſh by violence that which they could not doe in a more private Deſigne, arming many men, firſt, about *Kingſtone*, then at *Yorke*, *&c.* under pretence of a guard for His Majeſties Perſon, who never was indangered more by any then thoſe His Majeſties pretended friends: while indeed the deſigne was to awe and over-power and force the Parliament by violence to their illegall and ambitious ends, and to reduce the whole Kingdome to an arbitrary end tyrannicall government, thus wounding His Majeſty in His honour, and alſo in the hearts of His Subjects, giving the Parliament juſt cauſe to deſert Him, but that their love and loyalty to His Majeſty would not ſuffer them: not to ſtand to ſpeak of *Digbies* treaſon, nor of *Jermins* and *Piercies* confederacies to bring up the Prelaticall Army againſt the Parliament, nor of that late *London*-plot for the betraying the City and Kingdome, and the thruſting of one neighbours ſword into anothers boſomes, nor many ſuch like matchleſſe impious deviſes, every day producing ſome or other of their pernicious Plots and Projects, as if they were ſworn ſons of Treaſon, Treachery and Blood-ſhed; him that will be ignorant let him. Now the Parliament being forced to raiſe an Army for their own defence, the defence of His Majeſty and Kingdome, ſo much indangered, muſt needs be accounted Rebels and Traitors, while the other pretending His Majeſties Honour ſhall deprive Him of all that may either make Him or His Honourable (*viz.*) Religion, Law, Subjects, Kingdome, &c.

Ninthly, Do they carry themſelves as Subjects or Lovers of His Majeſty, while they plunder, pillage, fire and deſtroy ſo many of His townes, and ſlay ſo many of His ſubjects, one of which would do Him more faithfull ſervice then one hundred of theſe *Reboboamites* about Him, now that the Parliament are faithfull to His Majeſty and really intend His good, will appear by their proceedings, being farre contrary then the practiſes of His execrable Councell and Cavaliers about Him.

Conſider on the otherſide,

Firſt, How often have the Parliament Petitioned and indevoured His Majeſties? return what lawfull means have they not uſed to effect it?

Secondly, How doth the Pulpits in *London*, and Cloſets of all the well-affected party in the Kingdome, eſpecially thoſe imploy'd about the Parliament, teſtifie that they that are accounted ſuch enemies to His Majeſty, ſeek God in publicke and private in His behalfe, it being ſtill a main branch in all their prayers, and addreſſes to God, one to beg His Majeſties Peace, welfare, honour, happineſſe, and return to His Parliament many thouſands of prayers and teares offered up this way which I hope in the end will be effectuall.

Thirdly,

Thirdly, the Parliament countenance none, that ſpeake or write one word directly againſt the King, however both they and other godly men in the Kingdome, are conſtrained to ſet forth Remonſtrances and Declarations to ſhew the ſtate and danger the Kingdome ſtands in, by reaſon of the multitude of Malignant and miſchievous Councels and Combinations, the many Libels and Jeſuiticall pernicious Papers and practiſes ſent forth and ſet a foot in the Kingdome to pervert and poyſon the judgements and affections of ſimple people, and indeed if others that are well acquainted with theſe Jeſuiticall devices, the Law of the Kingdome and the cauſe of this quarrell, did not write in the vindication of Parliament to undeceive the vulgar, the Parliament had need to do nothing but write in their own vindication. For this is one part of that Popiſh deſigne, to fill mens eares with ſo many lies that they ſhall not hearken at all to truthes, and ſo occaſioning anſwers and vindications that the great affaires of the Kingdome might be retarded; but bleſſed be God, there are many Worthies in the Kingdome that ſpend their ſtrength and ſtudy out of their loyalty and love to His Majeſtie, Parliament and Kingdome, to undeceive and informe the judgements of the ſeduced thouſands of His Majeſties Subjects, that men may be convinced of the juſtice of the Cauſe for which they ſtand, there being in theſe times no place nor plea for Neuters.

Fourthly, conſider the Parliaments Army do no way caſt ignominious termes upon His Majeſties forces, as they have relation to Him; its true they are called Cavaliers generally, a terme too good for them, it being in it ſelf a term of honour, onely by them in regard of their inhumanity made odious, who are ſo diſſolute in their conditions, that a man cannot deviſe by what name to call them, theeves, murderers, &c. their practiſes ſpeak them; nay, of ſome of them it may be ſaid they have in them the concurtence of all ungodly beaſtlike conditions, one of which is ſufficient to brand a man with perpetuall infamy, yet theſe vilde perſons are not called King Dogs, or King Rogues, as the Parliament ſouldiers by them are called Parliament Dogs, &c. which plainly ſhewes the ſtrength and bent of that ungodly crew, is point-blanke againſt the Parliament, while they account this the moſt hatefull and deſpitefull terme they can baptiſe them withall (Parliament dogs:) as for the terme Round-head or Round-headed dog, this is alſo a Whelp of the ſame Curre that firſt caſt this terme upon the Parliament it ſelfe, there had it its originall, and its ſtill carried along with reſpect to them. As for Anabaptiſt, Browniſt, &c. theſe are termes caſt upon the Religious party onely, but Roundhead or Roundheaded Dog, is a coat they have fitted to b. of as large extent as Parliament Dog, which they'l be ſure to clap upon the back of every one

that

that either writes or ſpeakes for, or contributes to Parliaments aſſiſtance; nay, every one thats not ſo vilde as themſelves; while, I ſay again, the Parliament party caſts no terme of reproach at all upon his Majeſties Armies, as in reference to him in the leaſt degree; which evidences plainly, the bent of the one is abſolutely againſt the Parliament, and the bent of the other not againſt the King, but thoſe ſonnes of *Belial* about him.

Fifthly, did you ever heare or know of any imployed in the Parliaments Army, drink healths to the confuſion of the King, or curſe him with new invented execrations? nay, have they ever done ſuch an ungodly act, as to curſe the archeſt Traytor in the Kingdome? Certainly they either know better or would bee made quickly repent of ſo ungodly a practiſe: But I pray you what more frequent among the Cavaleers, then in their quaffing and cups, to drink a health to the confuſion of the Parliament, a health to the confuſion of all Round-heads, *viz.* all thats not like themſelves; nay, a health to the confuſion of the Goſpell, moſt unmatchable, unparallelable wretches; beſides all their particular healths, as a health to the confuſion of *Eſſex*, a health to the confuſion of *Warwicke*, ſo of *Brooke* (while living) *Mandevell*, *Haſlerigge*, *Pim* (while living) *Hambden*, *&c.* and who not, thats any way active in the ſervice of God and the Kingdom? and theſe are as ordinary as their outrages and plunderings, the Lord forbid that men that know any thing of God, ſhould bee ſo monſtrous: and doubtleſſe while they are thus drinking to the confuſion of others, if God give them not hearts to repent, they drink damnation to themſelves: this alſo palpably declares them arch-enemies to the Parliament, while there can bee no ſuch thing charged on the Parliament party againſt his Majeſty.

Sixthly, Did the Parliament practice the leaſt act of hoſtility in their own defence, or againſt the Cavaleers about the King, till hee had muſtered and gathered that popiſh crew about him, that they were every day indangered to bee ſurpriſed by his ungodly pretended guard?

R. Beleeve mee they did enough to drive him out of Town, and out of love with them, and their proceedings, doe yee not remember the great routs and tumults there was at *Weſtminſter*, before hee went away, by means of a company of Coblers, Tinkers, Broome-men, and Apprentice boyes, that neither his Majeſty, Peeres, nor Prelates, could goe in ſafety to the Houſe, and yet the Parliament never puniſhed any of them?

L. Sir, you doe very well to put mee in mind of that tumult, and without offence, I hope, by that time I have given you ſufficient reaſon for it, it will either bee juſtified, or elſe prove no tumult at all.

Firſt, you ſay the Parliament gave the King juſt cauſe to diſlike them and their proceedings, and as it were drove him out of Trown, by ſuffe-

ring the great recourse of a tumultuous kind of people, consisting of Coblers, Tinkers, &c. To which I answer,

First, at that time the Parliament had great need of a guard, considering the King, when hee returned from *Scotland*, dismissed the guard they had appointed for their security, and would have placed such over them, as in whom they could in no wise confide.

Secondly, The great recourse of people thither, were men generally of another ranke then those you speake of, you name none but such peradventure with whom you are best acquainted, if ever you lived in *Kent street*, as it seemes by your ranking out such orders of men you have, the truth is, at that time there went generally the best Citizens in *London*, who offered themselves willingly to guard the Parliament, and if there were not many Aldermen in comparison of the multitude, yet there were abundance of Aldermens fellows, and Gentlemen of very good worth, and of better breeding and fairer fortunes then any come from the place where your Tinkers, and Broome-men ordinarily reside; yet I will not say, but a Broome-man may have as good a heart as a Burgesse, and a Cobler as a Counsellor, and as they have lives, Religion, and posterity to look after, are in their proportion and capacity concerned in the weale or woe of the Kingdome, and might lawfully offer their assistance, if need were, yet for all that I beleeve you saw no such there, for I was there daily, and saw no such people as you speak of; Briefely know thus much, there were for the generality as wise men, as honest, and as able men, yea, and as Loyall Subjects to his Majesty, that tendered their service, as most is in the City of *London*, neither were they tumultuous, nor was there any broyle at all, till that limping, lame conditioned fellow *Lunsford*, with his confederates, occasioned a tumult, by committing a most shamefull outrage in *Westminster hall*, upon a company of naked Citizens, who were forced, for their own defence, to pull up the pavements, for want of better weapons, to stone the rogues out of the Hall, that had drawne upon them, a great mercy that many had not lost their lives before the quarrell had ended: And to second his exploit the Bishop of *Lincolnes* men (*Williams*) got up in their Masters stead to beat out mens braines with stones from the Battlements, who were out of the power of their High Commission Courts; And I think a guard of honest men were no way superfluous, considering what a goodly retinue his Majesty had got, that an honest man could hardly passe by *Whitehall* in quiet, but bee cut & slasht by a company of shaggarouns, as if there had been no Law for Felony, or homicide, nay, and this in a Parliament time (at *Whitehall*,) and these speciall peeces must bee countenanced at Court, and these and many more desperadoes, and dissolute villaines, there feasted and incouraged in their outrages, and insolencies, a party whereof his Majesty was accom-

accompanied withall, when hee came to demand the fixe Members of the Houſe, I thinke they that then beheld them might well ſay, never was any King of *England* ſo fitted with a guard for his Royal Perſon, which tended very much, both to the Parliaments prejudice, and the Kings diſhonour. Beſides, at that time as I ſaid, before the Epiſcopall Army was bringing up to *London*, to worke that by power that the Prelats and their adherents could not do by policie, *viz.* Breake up the Parliament, and therefore there was, I think, need enough of a Guard: neither had the King any violence offered Him, but at that very time went peaceably to and fro in the City to the *Guild-Hall*, that very day the principall ſtirre was, dined in *London*, and all the diſturbance I ever heard he had, was that Petitions were put up, and people cryed out for Juſtice upon Delinquents; and if this were ſufficient ground to deſert, judge you.

But peradventure you'l aske me what was the main cauſe why His Majeſty left the Parliament and City; For my own part, I will not conclude it by reaſon, I know not whether he left them willingly, or were drawn away by ſome deſperate and malignant counſell, onely I ſhall give you ſome probability of reaſon, and leave the concluſion to your ſelfe.

First, know there was a triennall Parliament granted.

Secondly, An Act of continuance that His Majeſty could not as formerly breake up the Parliament without conſent of both Houſes.

Thirdly, things were propounded that did not ſide with His Majeſties minde, or His Councels contrivances, as the caſting the Votes of Biſhops and Popiſh Lords out of the Houſe of Peeres, the ſetling of the City & Kingdome in a poſture of defence, and the *Militia* to be put into the hands of ſuch as in whom the Parliament might confide: & in all theſe Caſes either the King muſt ſtay and give His conſent, or elſe by His departure ſeek to diſſolve the Parliament by reaſon he had loſt the old power of diſſolving Parliaments at the pleaſure of His wicked counſell, when things at any time have croſſed the workings of [*Will*] in oppoſition to Law; for under correction, if it had been poſſible for our Prelates and Projectors to have prevailed with His Majeſty to diſſolve the Parliament, they would never have counſelled Him out of towne, but now they muſt be put to more trouble to effect that which they have formerly done with more eaſe, heretofore a word hath done more then many blowes can now doe; and to deale plainly, I beleeve the triennall Act, and Act of continuance, together with thoſe Bils to be paſſed of ſo high concernment, eſpecially the Act of continuance was ſtronger then the four winds to drive His Majeſty out of towne.

R. But after His Majeſty was gone, how many meſſages ſent He to them to think of ſome courſe to compoſe the difference between Him and the Parliament, that there might be no ſhedding of blood?

L. It was a long time ere the Parliament received any such message, neither did they send to the King suddenly, expecting His returne, knowing it was against the Priviledge of Parliament for His Majesty to be absent long in Parliament time: and when he did send, it was upon such conditions as in no wise they could with safety condescend to.

As to instance that of the *Militia* to be put solely into His Majesties power to dispose of, considerng the influence the Prelaticall and Popish faction had upon His Majesties affection, there might have been such a power created to preserve King, Parliament, and Kingdome, as might have betrayed all Papists, Delinquents, Atheists, and dissolute desparadoes, being at that time so prevalent with the King, that their [*Will*] was His [*Will*], and their Councels His, having seduced His Majesty both in person and affection; and doubtlesse had the *Militia* been so disposed of, His Majesty might at one blow have dashed in pieces the triennall Act, Act of continuance, and all other of grace and favour formerly granted, might have over-awed the Parliament, and erected those old Pests of the Kingdome, *viz.* Court of Starre-Chamber, High Commission, all our Caterpillers of Church and Common-wealth, Patentees, Monopolizers, &c. and who then durst have questioned what had been done? Beside, what needed His Majesty to have raised such a guard at *Kingstone*, or at *Yarke*, *&c.* when none went about to doe him the least disloyalty? surely he might have bin more hapy, more safe, more honorable with His Parliament than with these grand enemies of State proclaimed Traitors and Delinquents, Papists, Popish Peeres, and Cavaliers, unlesse there were an intent by such power to over-power Parliament and Kingdome.

Again the Parliament petitioned His Majesties returne again and again, and although in their petitionall commerce, they recieved still sharper and more bitter returnes then other, as His Majesties strength increased, yet the Cabinet Councell, nor any other His Anti-Parliamenters did ever advise His Majestie to unname the Parliament, or deny it to be a Parliament, till they had thought they had sufficient strength to out-face Parliament and Kingdome also: yea, and to maintaine their ungodly actions and impudent aspersions and scandals cast upon our great Councell, by the sword of their sworn servants & sons of murder & mischiefe (*viz.* those Desperadoes about them) and then indeed they must be called (the men) at Westmirster, but surely were they not *Nebuchadonosorised* at *Oxford*, they would never go on in such illegall, irrationall, inhumane, brutish & senseleſſe courses: I pray God grant they may not outstrip *Nebuchadonosor* in their prodigious transfiguration, that they may if God see it good, with him at length obtaine the use of reason and honesty, that we may have them accounted men at *Oxford* also, that as *Paul* fought verbally with (1 *Cor.* 15.32) beasts at *Ephesus*,

Ephesus, we may no longer fight actually with them of *Oxford*, for doubtlesse it will be to their destruction, being (2 *Pet.*2.10, 12.)in the number of those naturall,unclean,presumptuous,brute beasts that despise government, and speak evill of Dignities, and of things they understand not, made to be destroyed and perish in their owne corruption.

R. Well,well, let these things passe, Is there any hope of Peace, what say you to a cessation of armes?

L. Well, in regard I see one sentence of Scripture troubles you, I shall cease that, I could wish for peace with all my heart, but I see little signe of it every day, there growing a more vast difference than other between his Majesty and Parliament. Besides, unlesse we have truth as well as peace, we may be more unhappy in the enjoyment of it, than we can be miserable by warre: for warre can but destroy the body, and eat up our outward accommodations,but Error,Idolatry, and Prophanenesse, destroy both body and soule, and make us miserable to eternity in our selves, yea and bring a curse upon the kingdome. *Isa.*24.6. *Gen.*3. 17.I pray God grant such a happy concurrence & reconciliation, as may tend to his glory, the kingdomes peace and prosperity, and the true honor and safety of his Majesty and Posterity.

Secondly, Consider the wofull events our Cessations have had; hath *Devonshire* and *Cornwall* since that Cessation been capable either of enjoyment of their own Malignant interests and estates,by reason of the tyrannicall usurpations of the Lord *Hopton* among them? or have those parts of the Kingdome been at all capable of a reducement and quiet settlement of either Religion or right, since that we see those parts by that very reason utterly lost? And if this serve not the turn, remember that in all Treaties ever held hitherto, there hath beene one mischievous Designe or other on foot; as that butchery at *Branford* in the middle of a Treaty, and that matchlesse murther intended against the City by *Challener* and his accomplices, even when Propositions of peace were pretended. But to let passe all other, as that devillish designe upon *Cicester* and the rest, while seeming Treaties of peace were pursued. Look upon the grand Cessation in *Ireland*, though pretended to settle peace in that kingdome, hath it not been the cause of shedding the bloud of very many thousand protestants there,and the occasion of the many outrages and un-heard of villanies in this kingdom, by those bloudy Popish Irish Rebels, brought over from thence to that very purpose? Oh that I could say (*sine privilegio*!) but its too too apparent, that those that have in *Ireland* imbrued their hands deepest in the Protestants bloud,are here the wretches accounted of more worth to his Majesty, than his great Councell of Parliament, or the whole kingdom.

R. Did not you hear of a Petition for peace lately preferred to the

Parliament, subscribed with many thousands of Citizens of good worth, men very able and honest; and you see though it were but a Petition, yea and for an Accommodation between his Majesty and Parliament, yet what evill entertainment they had that were employed in and about it, both from the Parliament themselves, and a turbulent faction in the City that delight in war, and bloudshed, men that cannot endure to hear of peace, & any endeavours that way.

L. I doe very well remember such a petition, and it was carryed along with a pretence for peace, when indeed the intent was to make a party in the City against the Parliament, that as those sowers of sedition have divided already betweene his Majesty and Parliament, so these tumultuous routs might disunite the Parliament and people, by forcing them to an accommodation, although never so unjust and dishonorable.

First, its true, there were many subscribed it, but few comparatively that were able and honest, to those that declined it, I know divers well affected, that knew not the depth of the designe, were drawn into it, by reason peace is a thing so desirable, and estimable in the eyes of all that know any thing of God: (who) upon second thoughts were much grieved that ever they had a hand in it. I dare presume not one truely godly or religious, had any hand at all in the contriving of it, or in the first broaching of it, although drawn in by delusion, it had its originall in the Atheisticall Army, raised against the Parliament, and had its commencement at *Oxford*: where its good Logicke, to pretend one thing, and intend another, as seemingly to stand for Protestant Religion, under the notion of Protestant profession, Parliament priviledge, propriety of Snbjects, the known Laws of the Kingdome, while they intend nothing lesse; so while a tumultuous people should cry out for peace, assemble by Troopes, and raise a party in the City, that being divided within, the enemy without, might break in upon it, and in the midst of our dis-union they might eat up the flesh of our Estates, Laws, Liberties, lives, Religion, Conscience, &c. and give us the shels of infamy, oppression, poverty, and slavery in all that ought to bee deare to us, making us strive for an apple, till they knock out our braines.

Secondly, for entertainment, know that they that went civilly with it, had a very faire answer, that there should bee all possible wayes and meanes used to procure a happy union, only were desired to forbeare any tumultuous assembling, and some convenient number to attend the businesse, till the Parliament could return them a more satisfactory Answer; but how tumultuously they behaved themselves, is fresh enough in memory: and who these Citizens of such great ability and honesty were, I shall only give you a hint, hoping you will by the paw know the beast; there were divers notorious

notorious Papists and Atheists, principally imployed in this businesse, and although I knew not many of that rout, yet I remember there was a Tole-taker of the Bridge, the Master of the Beare-garden, with his royall retinue, of Bearwards, Stage-players, Proctors, Promoters, and Pettifoggers, a very tall company of Tapsters, Tiplers, and honest Ale-drapers, and some of the ancient society of Chimney-sweepers; and indeed since these male grandees of combustion, had no better intertainment, though they sweare, Damme them and sink them too, they would make the Parliament condescend to their uncivill and irreligious courses, tending so much to Commotion, and division, they next stirred up a confederacy of most impudent, audacious, and insolent shee swill-bowles, that thought themselves and outrages to bee *exlex*, and still masked under the pretence of peace, who Assembled in a most base and barbarous manner, to out-face, and by their obscene and oblaterate insolencies, force a combustion, and commotion, and therefore divers Trained Bands, and Troops of Horses were sent to quell these outragious Succubusses, whose faces were as shameless as the head-peeces of the common Troopers, and indeed so consequently, considering our shee Malignants consist of such as are impudent, at all times, I beleeve our Turnbull-street-trulls, and the Banke-side Bawds, with the Queanes of Kent-street, drave as great a stroke in the prosecution of this Petition, as their mates did in the other: indeed there was *omnium gatherum* of both Sects, especially when those few honest men that were deceitfully drawn in, had deserted the businesse, as indeed well they might, if either wee consider the persons imployed, or the peace intended and roamed at by them, Peace say they, yea upon any termes, nay say some of them, Let us have Peace, hang Truth, and if honest men had sided with these State-spillers, it would have rendred them either ignorant, or regardlesse of Religion, and Law. I would have men in this prepostrous pursuing of peace, consider,

First, They hereby distrust the power and promise of God to his people, in times of distraction, and distresse, *Esa.* 49.23. *Prov.*20.22. and say with them in *Malachi*, *Why should wee waite upon the Lord any longer?*

Secondly, They preferre their own temporall peace before the glory of God, and their eternall welfare.

Thirdly, they as much as in them lies, betray themselves, in their lives, Liberties, Estates, Religion, Law, Proprieties and Posterity, &c. Yea, not onely this Kingdome, but all the Protestant Churches and Kingdomes in the world, into the hands of leud and tyrannicall men, that shall rob them of all that's estimable.

Fourthly, They bewray abundance of folly in distrusting those ever honourable Worthies in Parliament, whom they have chosen, and to whom commit-

committed the great Affaires both of Church and Common-weale, and who have by long and large experience given sufficient testimony of their undaunted, and indefatigable indevours to promote the common safety and preservation of both, and whose courage and zeale must needes speake them honourable to posterity, yea, and especially commendable in this, that they have been earnest pursuers of peace, as might consist with the common safety.

Fifthly, Such are too too forgetfull of their Oath and Covenant made before God and man, in the behalfe of God, Parliament, and Kingdom, to give out themselves to the utmost, both in person and purse, in their assistance, against the common adversaries of our Religion, Law, &c. which Oath is better known to all, then kept by many, that make light account of paying their vowes to God, or keeping Covenant with man: and as for the Parliament, that they have been faithfull, consider,

First, That they have been daily desirers of Peace, and so still followers and seekers of it, and have as much laboured and indevoured, as wee can doe, and much more.

Secondly, without doubt they see the great necessity of Peace, and would bee as glad to injoy it, and as happy in it as any, if conditions could bee concluded upon, conducing to Gods glory, and the Kingdomes welfare, &c.

Thirdly, They are farre more ingaged in the common calamity then any of us, both in themselves and posterity, and have as much to lose, as many thousands in the Kingdome.

Fourthly, Consider what they might not have, and what honour or preferment should they misse, if they would bee perfidious, and betray their trust, should they not think you bee as deare to the King, and as esteemable as those that have gone before them that way? and certainly did not the cause of God and the Kingdome over-ballance the temptations and ambitious ends, which the devill and his instruments offer to them, or their hearts by nature could close withall, if grace supported not, they had long since suffered the Kingdome to become a prey to the teeth of cruell and destructive wretches.

Fifthly, consider what cause have wee to distrust them, or with what neglect can wee charge them? surely with nothing, except a too favourable and indulgent proceeding against malefactors, pursuing peace with such as are enemies to all true peace, tendring his Majesties honour so long, till they have rendred the Kingdome unhappy: and I feare nothing will more retard a happy issue, and end of all their labours, then the non-execution of Justice upon our supreme Delinquents, and arch-enemies to God and Kingdome; I pray God lay it not to their charge, but grant that as they have

have been faithfull in the great truſt repoſed in them, they may live to ſee with their own eyes, the glory of the Church of God, in the purity of all his Ordinances, and the great happineſſe of the Kingdom, in the injoyment of the great mercy of peace and truth, and that the Lord would ſo reward them in their ſucceeding generations, that they never want a man of their race that may bee eminent, honourable, and ſerviceable to Church and Common-weale.

Sixthly, Would wee have peace? conſider who are the cauſe of the war, and where the fault lies, ſeeing the taking up of Arms by the Parliament is defenſive, not offenſive; if his Majeſty have either withdrawn himſelfe, or bee withdrawn illegally from them, by the perſwaſions of pernicious and ſeducing Counſellors, and ſo from the Peace, preſervation, and protection of Parliament and Kingdome, wee ought rather to petition his return, if wee can conceive our petitions to bee more powerfull then the Parliaments have been prevalent, who have not been wanting that way, or any other they could conceive conduceable to a happy concurrence and concluſion: its meere madneſſe to petition them for Peace, that are as ſtudious of it as our ſelves, and farre more: and ceaſe to ſeeke and ſue for it from them that are principall violaters of it, and as farre as can bee conceived by too wofu'l experience, known utter enemies to a true and ſound peace: wee may imagine what peace ſuch curſed miſcreants and ſonnes of *Belial* would have, that daily indevour the overthrow of Religion, and Law, the foundations upon which the peace of Kingdoms and Nations, are built; if wee muſt have peace upon ſuch conditions as thoſe that are implacable enemies to truth would have; It will bee worſe then the condition *Nahaſh* the *Ammonite* would have made with the men of *Jabeſh Gilead*, to put out their right eyes, 1 *Sam.* 11.1. for theſe would not onely put out the light of the body, but the light of the ſoule alſo; and pillage, and plunder us of Priviledge, propriety, Poſterity, Religion, Law, Liberty, and life, yea, and bury our Parliaments in perpetuall oblivion. Let us but conſider what they have done with *Ireland* ſince the Ceſſation, and judge by that what they will doe with *England* alſo, if they can, thouſands of Proteſtants are there moſt cruelly murdered by meanes of that curſed Ceſſation, and in that alſo a foundation laid to doe the like here, if God and the care of our moſt honourable Aſſembly prevent not.

Now concerning the enemies of his Majeſty and Parliament, theſe curſed Cavaleers, crews of Spaniſh, French, Iriſh, *and* Engliſh *Papiſts, (many of them) riſen up in this unnaturall warre, againſt whom for the preſervation of the Kingdom, the Parliament tooke up arms, and not againſt his Majeſty, as many will needs charge upon them.*

Conſider,

Firſt, for the generality, they are men deſtitute of the feare of God, nay the truth is, in regard of their abominable outrages, and prophane practiſes, may bee truely ſaid, neither to feare God, nor the Devill, but even live as they had made a Covenant with death and hell, being altogether read in rapines and ruines, practiſed in pillaging and plundering, their minds indeed wholly ſet upon miſchiefe, murther, and bloodſhed, and yet indeed utterly deſtitute of manlike courage, or true valour, their faſhion is never to fight but with a few, a handfull upon great advantage, as at *Branford*, their whole Army upon foure or five hundred men; ſo at *Salt-heath*, a mighty force fell upon not above five hundred of our Foot, who yet were well paid for their paines, before they departed, witneſſe the fall of the Earle of *Northampton*, and many hundred more; Certainly, they know that Parliament powder is ſtronger then their *Virginian* vapour.

Secondly, they are utter enemies to Religion, nay, they cannot indure any man that carries but the ſhape of an honeſt man, bee it but in his very habit, although as very a villaine in his heart, as the vildeſt of them, have hee but a civill demeanour, if hee will not weare his haire like a Locuſt, and ſweare and blaſpheme like an impe riſen out of the bottomleſſe pit, hee muſt bee a round-head, although far enough from a ſquare heart, and Chriſtian converſation.

Thirdly, They are enemies to the peace, plenty, and proſperity of the Kingdome, and of this City eſpecially, who in all their indevours, as they have utterly undone that miſerable Kingdome of *Ireland*, ſo do they aime at nothing more then to attain their owne ambitious ends, and gain honour and eſtates in the ruines of this nation.

Fourthly, Moſt of them men of forlorn fortunes, or deſperate Delinquents, the one knows hee can loſe nothing which ſide ſoever prevailes, the other rather deſires to dye with a pretence of honour in ſiding with the King in this unnaturall warre, then come to publique ſhame and cenſure by Parliamentary tryall, and from hence ſprings their inveterate hatred againſt the Parliament, their corrupt courſes and illegall practiſes, their deeds of darkneſſe cannot indure the light of Parliamentary proceedings. For every one that doth evill hateth the light, leſt his deeds ſhould bee diſcovered, *Joh.* 3. 20. The truth is, excepting our great ſtate-ſpillers amongſt them, they are for the generality the ſcumme of the Kingdome, ſwearing, whoring, blood-thirſty, drunken, unclean, and blaſphemous wretches, as by their daily, and direfull execrations, upon their beſt wiſhes (God dam them) and if they pray thus heartily, or at leaſtwiſe curſe themſelves ſo dreadfully, doe they ſpare to damme and ſinke all thats oppoſite to their villanies? (*Reader*) I pray thee thinke not theſe termes to

proceed

proceed from passion or bitternesse of spirit, for I call God to witnesse, I speak the truth, and am heartily grieved, that ever it should bee said in an Army, professing Christianity and pleading for Law and Conscience, whereunto Heaven and Earth hath been so often called to witnesse, that these outrages and many worse, should bee suffered by those that pretend nothing lesse then to nourish such horrid persons, and proceedings, as I have said before, drinking healths to the confusion of the Parliament, nay to the confusion of the Gospell of Jesus Christ; surely, if men should bee sparing or silent this way, the very stones would cry out, &c. but let them take heed, God is not mocked, but certainly they that desire damnation, shall not bee denyed it, unlesse God give them hearts to repent of their blasphemies.

Fifthly, They plead the Kings Prerogative, but indeed its their owne prey and booty they prosecute, for its a most profound problem to mee, that his Majesties Honour and Prerogative should bee more preserved, preferred, and more precious in the eyes of Runagates, and selected desperadoes, then by the supreme Councell of State, and in the eyes of his Loyall and loving Subjects. (What) Papists, and Atheists plead for a Prerogative, and the Kings honour, that have ever been so pestilent, and perfidious to their Prince in all ages, and the Protestant Parliament and party accused with disloyalty! a most shamefull ridiculous riddle; Come, come, this Prerogative Cloake covers abundance of knavery, and to deale plainly, if ever these hypocrites should prevaile, his Majesty must either preserve Popery more then ever hee yet Defended the Faith of the Protestant Religion, or else they that now oppose the Parliament, will depose if not poyson their Prince.

Sixthly, Consider what manner of peace may bee expected, if conditions must bee made with such men as these, who have such a prevailing hand over his Majesties person and affection, that their Councells are his, and their actions also, although never so outragious and abominable, and must beare his stampe upon them, as their matchlesse, unheard of, unparalleld [proceedings in *Ireland*,] surely the conditions will bee worse then the putting out the right eye of the Kingdome; their maine aime being at the destruction of the Parliament, which is both the eyes, heart, hand, head, and body of the Kingdome: Remember what *Jehu* said to *Joram*, 2 *King.* 9. 22. What peace, so long as the Whoredomes of thy Mother *Jesabel*, and her Witchcrafts are so many? And certainly may not wee say, what peace, so long as the Papists, Atheists, Idolatries, and blasphemies, and cursed Cavaleers, and Delinquents, in Church and State, are so many, and so neere his Majesty? nay proclaimed Traytors, and implacable enemies to God and the Kingdome, nay, and these fostered and countenanced, nay,

protected from the hand of Justice by his Majesty, and more honoured by him then all his loving, loyall, and faithfull subjects; yea, more then his prudent and pious Councell, in joyning with whom the true safety and honor of him and his posterity consists, I dare presume who would willingly lay downe their lives and estates at his Majesties feet to promote his true Honour and lawfull Prerogative, but conclude it better to be at continuall defiance with such as hold they ought not to keepe faith with Heretiques, as they count all Protestants, then comply with them; what then can be beleeved proceeding from them, and how great danger are we in if they should comply with them? therefore the Parliament and Kingdome have well resolved rather to die like men, then live like slaves.

R. Me thinkes a Cessation for a while, that things might be debated, would be good for us all.

L. Treaties and Cessations in themselves are very good, but being considered with their ordinary concomitants since this warre, they have proved very prejudiciall and destructive, yet the Parliament have not onely indevoured a Cessation, but an utter disbanding, so limited, as might conduce to the Kingdomes safety; but either as I said before, it must be upon such conditions as will sute with the base, ambitious, destructive aimes and cursed counsels of those incendiaries about the King, or else they will agree to none, as namely that all the power and strength of the Kingdom be put into such hands as are utter enemies to Parliament, Religion, and Law, &c. and what safety can there be in this pleading for Prerogative as I said before, to advance the Kings will above Law, that they might make their will a Law also to him?

Secondly, what I have said to this point, consider, Cessations have never beene more urged on the other side, then when they have least intended peace. Commonly when they have had most cursed and bloudy designes on foot as I have formerly instanced, that of *Branford*, of *Devonshire*, the plot against the City of *London*, that of Sir *Basill Brooke*, *Read*, and *Vilot*; yea, above all the rest, forget not the Cessation in *Ireland*, but of this formerly: they by their treaties seeke to advantage themselves and spin out the warre to an excessive length to impoverish men in their estates and spirits also, while they, so well acquainted with the trade of theeving and bootfaring, can shift for themselves: and certainly it is probable they were as well pleased to heare of the Oath Never-stirre in our army, as God damme me in their owne; and it is probable if our Army had stirred as they might at *Branford*, when the Kings Forces were there, or at *Redding* either, they had probably put an end to the businesse; but as his Majesty hath a corrupt Councell about him that indeavour to betray the Kingdome, so there is also an Egge of the same Bird laid in our Parliament, in our Committees, nay

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in our own Army and Councels of war, that as much as in them lie (the well-affected party excepted) do as good service here to carry on their wicked designes, as those that are in actuall armes against the Parliament and Kingdome; yea, and farre more: witnesse that notable arch-traitor *Waller* and his plot and contrivances, with many, other that sat as long as he, or they could cover their baseneſſe, and at length fled to *Oxford*, with whom they held correspondency while they were here.

R. You talke much of a Parliament, and that those with the King make warre against it, when most of the Parliament are with the King, except a few factious peevish fellowes that would have all according to their owne will, I am sure there is few Lords left in the House of Peeres, and abundance of the Commons also are with his Majesty; I think there is three or foure in the Lords House, and halfe a dozen in the House of Commons, and all the rest must dance after their pipe.

L. I grant you that many, yea too too many have both in the House of Peeres and Commons betrayed their trust, and deserted both Parliament and Kingdome; but this neither justifies them that have dealt so perfidiously, nor condemnes those that continue in the House to agitate businesse of the Kingdome, neither doth this give a nullity to the Parliament, although our Malignants would gladly perswade that way. For,

First, the House of Peeres, they have of late beene lessened, and are now fewer then ever, since those grand Traytors to the Kingdome, turned their backs upon the Parliament who had beene so much honoured and trusted by Parliament and Kingdome, that they and their posterity can never make good the wrong they have done the Kingdome, although they with the rest of their brother Traytors, thinke to carry on all by Club-Law, which I hope they will have enough of, although they should never be so unfortunate as their fellow *Judas*, which God grant they may not; yet surely God will not suffer such unheard of hypocrisie and treason, to goe unpunished, when he shall make inquisition for bloud: for these especially that departed last, I need not name them, their long Speeches and loud Protestations, and faire promises to the Kingdome and City to live and die with them, and to spend both lives and fortunes in this Cause, which as they confessed was the Cause of God, these declare them sufficiently, in that they drew the City and Kingdome to that expence, and to engage themselves so deeply in this warre, and in this Cause and quarell; and in that they have beene cause of retarding the businesse of State, and betraying much innocent bloud, are certainly in the number that God will not hold guiltlesse, and if the Kingdome stand, doubtlesse will be legally dealt withall; if not, God will finde them out, for curſed be he that doth the worke of the Lord deceitfully, *Jere.* 48. 10. And certainly the curse of God,

the Kingdome and posterity will not cease to pursue them to the utmost. Truly were it but onely for the dishonour that they have brought upon their posterity, it should take some effect with them. (What) Noble men, Peeres of the Land, Lords, Earles, so much involved in the businesse, so much intrusted; (what) of such sublime fortunes, and such base spirits, to have a face one way, and a heart another, to betray their trust! they are farre from the spirit of *Nehemiah*, *Nehem.6.11.* had they never stood in this cause, they might have been as honorable as they that declined it first, but this is a shame and staine to the very name of Peeres: A base pesant could have done no more: nay, a very heathen would hardly have done so much though hired: Let them never hereafter count Hypocrisie a sinne, or uprightnesse a grace, or Christianity any honour to them; nay, had they onely dealt falsely and perfidiously with the Kingdome, it had been lesse, but poore base pesantly spirited spectacles are they of Gods dishonour, who having entred themselves into a solemne Covenant with God as well as with the Kingdome, and as sure as God is a God of Truth, and will be a swift witnesse against falf swearers, so especially against these Metropolitan Master-peeces of perjury: false swearing is a sinne that God will punish in the poorest pesant, in smallest matters, and shall a perjured Peere goe Scot-free in a matter wherein the glory of God, and the weale of Church and State is so much concerned? never let their names bee mentioned as Peers, but rather pesants, nay, pests of the Kingdome; the Lord reward them according to their doings; not that I wonder at their departure from this Cause, considering what their principles are, for they, I conceive, are as men not able to goe beyond themselves, for herein they deale just as Sir *John Hotham*, that famous infamous Traytor, who so long as this Cause and Parliament party could produce him more profit and honour then the adverse party, hee stood: and so these and many more have. For where the heart hath not a principle of grace to carry them through temptation, and above all selfe-ends, they must needs faile in time of tryall, so that I indeed rather wonder why these ignobles stood so long, rather then that they departed, onely this something stayes that admiration: I conceive they stayed to serve themselves upon the Kingdome, and to promote, as much as in them lay, the malignant cause and party. Therefore let them bee comforted in this, that all the Kingdom will not follow their footsteps; considering there is no more done by them then could be expected from them, further then their hypocrisie deluded the judgements, and affections of the people.

Secondly, Concerning them, I say the Kingdome intrusted them with nothing by right in Parliament, onely intrusted as great persons to be assistants, and ought to have been honorable as the heads of the Tribes to joyne

joyn against the enemies of God, and Kingdom; for as they sate in Parliament, they were but private men, and were not at all chosen by the Country, the House of Commons being altogether intrusted for the Common-weale; and therfore we ought to stick to them, in the absence of every false-hearted Peere; and although while we live, we ought highly to honor and assist those that are truly honorable and faithfull in that high Assembly: yet the departure of such as are perfidious, gives not a nullity to Parliament, they were lawfully called to sit, but unlawfully and deceitfully departed.

Thirdly, For the House of Commons, the greater part (thanks be to the Lord) is the better part; and truly had not God directed the Kingdom, in the choise of so many faithfull, zealous, and couragious Worthies, contrary to the endeavours and practises of many corrupt ministers of State, who thrust in many of their faction indirectly, and more would have done if God had not prevented: certainly, we should not now need to be subdued by the sword of a seditious, Idolatrous Army, but should have been long ere this subdued by Statute, and so become in our selves and posterity slaves by law. And who ever they be, that think in the House of Commons there are but few considerable men; let them read the Ordinance of Parliament, wherein the severall Counties and Cities of the Kingdom are assessed for weekly or monthly payments, and they shall find a brave company of gallant Knights and Gentlemen interessed in the businesse; most Parliament men, that never yet proved disloyall to his Majesty, or perfidious to Parliament; besides what un-named, there is more worthy men mentioned there, than I had thought had stood right in these times of tryall. The truth is, there is a very considerable number both of Lords and Commons, at least 248. Commons, and between 30 and 40 of the Lords House, besides divers that of late have deserted the Oxonian design, the Conventicle there being nothing considerable.

Fourthly, If these departed be the greatest number, why continued they not in the House to over-Vote the rest, and so have carried on their designs with more ease and lesse charge, and hazzard to themselves, fortunes, and Posteritie, then now they run and must undergoe, but that they know themselves not in number to bee any considerable party?

Fifthly, Those you accuse of faction and sedition, are such as are, however men so accounted by you, &c. yet Parliament proofe, his Majesty once accused some of them of high Treason, but yet never gave them the favour to have a Parliamentary tryall, which they might justly claime as Parliament men: And I verily beleeve, in that unjust charge, whosoever perswaded his Majesty to lay it upon them, and in going personally to demand them, hee lost more honour then they that perswaded him that way, will

ever

ever procure him, and so doe you and all other in this false charge of sedition and peevishnesse, unlesse you were able to make it good.

Sixthly, you lay an unjust aspersion on the whole House, in that they should be either silly or dishonest, they must be very simple, if halfe a dozen lead them to what they please, or dishonest in going with them against their consciences; besides I could never yet heare you or any man else justly charge them whom yee count factious with having Vote or Hand in any illegall or unjust act since the Parliament began.

Seventhly, I conclude this thus: let the number be few or many, the Cause is one and the same as at first, their call lawfull, and if many more should yet betray their trust, the Kingdome ought, and I doubt not but will protect them that continue with their persons and purses, that labour to preserve them, their Religion, Lawes, and Liberties; and the fewer the number that stand either in Lords or Commons House, the more honourable are they, while the more depart, the more they discover their owne base spirits, they having no Law to warrant their departure from the service of Kingdome and Parliament; the other I say, few or many, may be rightly called a Parliament, in that they serve God and the Kingdome in the place they are lawfully called.

R. Yea, but the King himselfe is gone, and invites the rest after him, therefore they I conceive have little power to Act or conclude any thing without him.

L. It is too true, his Majesty hath withdrawn himself, upon what ground, or for what cause I know not, but is that his absence lawful or warrantable? that is without all question on all sides granted to be unlawfull, unlesse by such as will be ignorant of power and priviledge of Parliament; what Parliament have done without Kings, and what they may doe, I will not now dispute, it being already spoken to by better Lawyers then my selfe, I desire such as desire satisfacton concerning Parliament power and prerogative of Kings, to read Master *Pryns* booke of *Soveraigne power*, *The Treachery and Disloyalty of Papists*, and *Popish Parliaments*, and I question not but that will satisfie any that read without prejudice to the person or Cause, but it is the custome of most Malignants to read such bookes as tend to seduce rather then satisfie the judgement.

R. But is not the King the head of the Law?

L. Yea, in a lawfull way, and according to Law, but to contradict a whole Court of Prrliament, to oppose the Supreme Councell of State, I never read nor heard any English King could doe lawfully. For the King hath not power over the Law, but the Law over the King; and if his Majesty have no power to contradict the judgements and censures of an inferior Court of Justice, as Cõmon Pleas, Kings Bench, &c. how much lesse to

oppose

oppose and countermand the highest and supreme Court of Judicature: the Lawes of the Kingdom are called the Kings Laws, not that hee either made them, or can alter them at his pleasure; but that hee is, or ought to bee Protector and Conservator of them, as well as that his consent was to them. Its unquestionable that Parliaments have formerly had power to depose Kings, but never Kings had lawfull power to thwart or contradict Parliament Conclusions, and therefore it is, that when the Bils are to be past by his Majesty, hee knowing both by Law and by Oath, hee is bound to condescend to, and to confirm such bils as the House of Commons have prepared, hee never gives a negative answer, or an absolute denyall, but tels them hee will consider of them, if hee like them not: but these and many such allegations, more fit for Lawyers then Mechanicks to dispute, are sufficiently and undenyably resolved by the Learned Labours of that worthy Gentleman, Master *Prynne*, formerly mentioned, (and by divers others.)

R. But why should not the Parliament bee as carefull to preserve the Kings Prerogative, as their own Priviledges?

L. By the same reason I may aske, why his Majesty should not bee as carefull to preserve the Priviledges of Parliament, and the Lawes of the Kingdome, as his own Prerogative. But for the Parliament, I dare presume there is not the least thought in them that are accounted his Majesties capitall enemies, to diminish the least dram of his prerogative or lawfull power, but that the Prerogative of Princes should bee limited by Law, is just, otherwise their Will would bee a Law, and so in stead of Statutes and Parliamentary government there would of necessity bee erected a tyrannicall and Arbitrary power, that would bee ever swelling to those monstrous shapes, that either the impiety, ignorance, or ambition of Kings could bring forth; for if all Law and power should rest in the Kings brest only, a Kingdome could never promise themselves security longer then a pious and prudent Prince Reignes, but as their Kings change, the Laws and government of the Kingdome must alter, and hee that outlives, as it may fall out, two or three Kings, shall not know what the Law of *England* is, or what to call his owne; for when Parliaments are suppressed, the Subjects are oppressed; when the one loses its priviledge, the other lacks his Propriety; but blessed bee God, however its in other Kingdomes, the constitution of Government, and Laws of *England* are grounded upon equity and justice; now, who are in these times of distraction to judge what is Law, what not, whether the King, who is but a particular person, or a whole select Counsell of the most judicious, learned, and pious in the kingdome? Let reason conclude, certainly the Parliament are better able, and more competent to judge what Prerogative belongs to his Majesty, then he

is to discerne what of right they may doe or not, neither ought hee to decline their counsell to hearken to a corrupt conventicle of Delinquents, that are for their illegalities and impieties, obnoxious to Law and Justice: to conclude, the Parliament, questionlesse, would make his Majesty more honourable, safe, and happy, were hee pleased to adhere to them, then all those seducing incendiaries and corrupt Counsellors about him.

R. But the King hath done that for the kingdome and Parliament, since they sate, that never any King in *England* did: For hee hath passed divers Bills, and Acts of grace and favour for them, that never any King of *England* did to any Parliament: hath hee not put down the High Commission Court, Starre-Chamber, all Patentees and Monopolisers? Granted a triennall Parliament, and an Act of Continuance, that they have power now to sit without his consent and not to break up without consent of both Houses?

L. Its true, his Majesty did very graciously in passing those Bils that have eased the kingdome of those Pests which so much molested the Subject, but yet even in the granting of them, there was a Malignant Popish Counsell that had their owne ends in perswading that way: neither at that time, if they had not, could they have prevented it, and effected their other purposes, for yee may well remember at that time the Scottish Army was in the Kingdome, yea and another Popish and Prelaticall almost as great, and by reason the Warre was not Nationall, but Episcopall, there was want of money to disband them both, this money could not bee got but by way of Subsidie, and this must bee by way of Parliament, which the Parliament wisely foreseeing what an Episcopall and Popish faction there was in the kingdome, and how prevalent they, with the rest of the corrupt Counsell, were with his Majesty, would not grant, till some of these Acts were passed, and indeed want of money to pay the *Scots* Army, and the Episcopall together, forced forth those Acts, if I may call them of Grace, al things considered. For the kingdome and Parliament may say, though in a farre larger sense, With a great summe obtained wee this Freedome, (as *Paul* in another case) that the Parliament now find the benefit of, as the Triennall Act, and Act of continuance, which made them capable to stand for the propriety of the Subject, the Law of the Land, and our Religion, so much intended to bee swallowed up by that Romish rable about his Majesty, the Parliament and kingdome having had too often experience of being called together, under a pretence to settle the kingdome, and to reforme abuses, when as proved by the events, money was the matter, for no sooner was that obtained, but if they propounded any thing that crossed a corrupt Cabinet prevailing Counsell, then they must bee dissolved as not long before this Parliament there was even such a mock-Parliament,

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as this would have been, had they not had the Bill passed of continuance.

Secondly, Let Acts be never so great benefits to the kingdome, yet if the power of the kingdome, as the *Militia*, were not put in trusty hands, what good would these Acts have done? This was the great quarrell and beginning of difference by reason this was a way to confirme those Acts passed, & to make them reall benefits to the kingdome, which would have proved only verball, had the *Militia* been left in the power of his Majesty only, considering first the Land had great need of being set into a posture of defence, if wee consider either the two Armies in the bowels of the Kingdome, the Prevalency of Popish and Prelaticall Counsellours with his Majesty, the working and rise of that grand Rebellion in *Ireland*, or that most of the Forts and Places of strength in the kingdome, were in the hands of divers Popish and popishly affected personages, in whom it was not safe for Parliament and kingdome to confide.

Secondly, The great plot then in agitation, and discovered of bringing up the Episcopall Army to the Parliament, to seise them and force them by violence, under pretence of a petition for pay, they should have been paid themselves such Pole-Money as would have rendred them incapable of life, the plot having a Malignant and murtherous extent.

Thirdly, His Majesty in this time of danger discharging the guard that attended the Parliament, and not suffering any other whom they could confide in, to waite upon them, their case was miserably dangerous, that while they sate to debate the great Affaires of the kingdome, their throats might have been cut by a company of impious Ruffians; and if any honest men out of the City, of never so good ranke went to *Westminster*, to countenance the Parliament, or to guard them in their way, they should not only receive the termes of Round-heads, &c. but bee met withall by a company of sculking shag-poles, Picaroones, and even under his Majesties Court at his gate, where they had both countenance, and residence, beate, abuse, and wound peaceable honest men as they passed: its true many Apprentises went, and need enough there was of them, they went with their Masters consent, and demeaned themselves honestly, and civilly, till they and their Masters were abused by that lame ungodly wretch *Lunsford*, and his crue in *Westminster Hall*, as aforesaid: how fast the evill grew upon us, wee may consider, and certainly had there not been some competent number of Citizens to assist the Parliament, when his Majesty came with such a company of shaggarouns at his heeles, fitter to stand many of them in Pillories, then serve Princes, to demand these five Members of the House, by his Counsell accused of Treason, and unlawfully pursued as Traytors, for ought I know the Parliament had been low enough ere this; besides *Digbies*, *Jermines*, and *Percies* practises before mentioned, and

many other, his Majesties absenting himselfe, and raising Forces, indevouring possessions of places of strengthto wage war, I say, all these things considered, his pernicious counsell knew well enough that all these Acts of grace and honour, if they could but get the strength of the kingdome into their clutches, could bee wiped away with one blow, either of trechery or violence, and then who durst question them? and therfore they so much quarrelled for the *Militia* to bee put into their hands, without which they could not over-awe Parliament and kingdome, and make void whatsoever had been done in Parliament to crosse their ambitious and pernicious plots and practises.

R. Wee have had Parliaments ere now, but never any that so much opposed the King as these.

L. These oppose not his Majesty, but his Majesty them; neither would the opposition come to that height that hee should need to draw the sword to suppresse them, if hee had power to dissolve them as formerly, and I verily beleeve that Act of Continuance, and the triennall Act, were of more force to drive his Majesty out of Town, and draw his sword, by the advise of that cursed Counsell about him, then any tumults at *Westminster*, I know none that offered his Majesty the least affront, the cause is otherwise, as I said, now then before; formerly a word hath been sufficient to dissolve and break up a Parliament, which now wee see many blowes will not, and therefore *Spaine*, *France*, the Popish party in *Ireland*, *England*, nay in all the Christian world, combine in this businesse, knowing, if our English Parliament stand, the Popes Crown, and his Episcopall taile must of necessity fall: and indeed pretend what they will for Prerogative, they mind nothing lesse, unlesse it bee the Popes prerogative, for I never beleeve they contend for Prerogative for his Majesty, unlesse as with reference to the Popes supremacie. What, Atheists, Papists, and ungodly blasphemous wretches, fight for a Protestant Kings Prerogative, and not subject him to their owne base ends? beleeve it who list, I pray God open his Majesties eyes to see the danger hee involves himselfe and posterity in, in hearkning to such cursed Charmes, and give us all more understanding then beasts, for certainly were wee not transformed with *Nebuchadnezzar*, wee would never accuse the Parliament of such a crime, as being enemies to his Majesty, while they draw the sword to defend his Laws, Religion, Parliament, Priviledges, nay his Majesties true honour, and the honour and safety of him and his Royall posterity, all which are eagerly pursued, and almost surprised by those which call themselves His Majesties prime friends, whiles indeed they are his principall enemies, and these on the contrary, accounted his principall enemies, that are his most loving and loyall Subjects: the Lord grant a right understanding, and give his Majesty wisdome to see

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the depth of this Jesuiticall subtilty. And may I conclude we have had Kings ere now, but never any opposed a Parliament so much as this.

R. What would you have his Majesty doe? you blame him for imploying Papists and Malignants, as you call them: you see he is necessiated to do it for his owne defence, the Parliament have raised such an Army against him.

L. We would have his Majesty casheere those Popish, Prelaticall and Malignant multitudes of Traitors, Delinquents, and Anti-parliamentary pernicious Counsellers, and that cursed crew of Cavaliers about him, and confide in his Parliament, and comply with them, who never could be charged justly with the least disloyalty or unfaithfulnesse to his Majesty, and then there will be lesse need of imploying such arch known enemies to Protestant Religion and his Majesties true and lawfull Prerogative and honour; me thinkes the very name of a Papist, remembring their former and continuall treacheries plotted and practised upon Kings & the State of this Kingdome, should be an abomination to every true Protestant heart, especially thoughts of compliance with them, for they can side no further with his Majesty then serves to advance Popery, and suppresse Protestantisme, onely a Prerogative cloake must cover their knavery and cruelty. Could we but remember eighty eight, and the many treasons plotted against Queen *Elizabeth* of famous memory, together with the Gun-powder treason, *Novemb.* 5. 1605. nay if our memories be so shallow, as not to reach so farre, remember two or three yeeres agoe, the great Fleet of Spaniards in the Downs, that while the King with the Prelaticall party had drawne the strength of the Kingdome into the North against his good subjects the *Scots*, they should have surprised the Southerne parts, and had not the Lord drawne *Hollands* sword to fight *Englands* battell, and the Lord given victory, much *English* bloud had bin spilt; this was a great mercy, but little minded: nay remember the bloud shed in *Germany* for many yeeres together, the matchlesse and unheard of Rebellion and cruelty in *Ireland*, where in lesse then five months, from the 23. of *October*, when the Rebellion first brake forth, to the first of *March*, was slaine of the Protestant party by the computation of their owne Popish Priests, one hundred fifty foure thousand men, women, and children, *English* and *Scots*; and if so many were taken notice of by them, how many more thinke you were slaine not put into their bloudy Kalenders, and if so many in little above foure moneths time, how many since the warre began? Nay and this course was taken by them that they might not be reported to be more bloudy then they are (as if it were possible such a report could be) and I pray you what necessity were they put to there in *Ireland*, or what cause had they thus to rebell? the Parliament had raised no Army against them at all, but indeed the plot was first against the *Scots*, then a-

gainſt the Parliament party in *Ireland* and then againſt our Parliament Worthies, and indeed in them, as we ſee too apparent, againſt our Religion, Laws, liberty, and lives. Oh lamentable to thinke of this! this is worſt of all, that all this ſhould be done (*Cum privilegio*) and not onely ſo, but countenanced with his Majeſties Commiſſion, Hand and Seale, as that late *London* treachery was wherein *Chalener* ſuffered, the Lord lay it not to his charge.

And whereas you ſay the Parliament have raiſed an Army againſt his Majeſty, I deny it, they, as I ſaid before, have raiſed it to defend his Lawes, Kingdome, and themſelves, and to bring to condigne puniſhment thoſe that are enemies to all theſe, and in them to his Majeſties reall honour and ſafety; I pray God cut off the wicked from before the Throne, and that both his Majeſty and the Throne may be guiltleſſe in the midſt of ſo great effuſion of Chriſtian and Proteſtant bloud.

R. I wonder what the Parliament would have his Majeſty doe, or what can they require more, he proteſts and declares himſelfe to ſtand to maintaine Proteſtant Religion, the knowne Lawes of the Land, Parliament priviledge, &c.

L. It is very true, we have had many Proteſtations, Declarations, and Execrations, to this purpoſe, in his Majeſties name. For I take nothing now to be properly his Majeſties owne that proceeds from him in this illegall way, for as they are done by the procurement and contrivance of his evil Councell; ſo all their proceedings, writings, or actions, in the time of this his Majeſties peregrination, or rather retrogration, are al illegitimat while ſuch words and actions as are really intended for defence and preſervation of Parliament or Kingdome, would be accounted very precious, delivered by his Majeſty in the midſt of his great Councell, and would not onely be counted lawfully begotten, but would as well be nouriſhed and preſerved to the benefit of him and his poſterity, while the other prove abortives.

Secondly, I know that Jeſuiticall ſect and Popiſh party about the King have beene of old practiſed in the Art of mentall reſervation and equivocation, and have Logick enough to ſay one thing and mean another, nay, do another, this being counted honeſt policy; this is knowne to all that know any thing of the Popiſh faction, what ever his Majeſties intents bee, theirs are of this nature, and he as he is, can neither ſpeake nor act without them, their Counſels are his, and their concluſions, alſo they know at the worſt a Diſpenſation will make up all, having this principle firmly rooted in them (they ought not to keep Faith with Heretiques) (*viz.* Proteſtants.)

Thirdly, For all their Proteſtations, ſee their practiſes whether they are parallels, yea or no, they proteſt to maintaine Proteſtant Religion, Who oppoſe they but Proteſtants? priviledge of Parliament; What do they more aime at then deſtruction of Parliament? they will tell yee they maintaine

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the knowne Lawes of the Land, yet daily runne into the breach of them: if it be to maintaine and defend these, to raise an Army to violate and make all these null, or to trample them under their feet, then I shall thinke him to be a kind and loving husband that gives his wife daily Protestations of his deare affections to her, and is a constant haunter of Whores, baudy-houses, and Stewes; and not onely so, but when he comes home to his house, abuses her, beates her, kicks her and her children out of dores; nay, not onely content to abuse her himselfe, but musters up all the base fellowes about him to come also and invent wayes to abuse and destroy her and her children, so farre is he from taking either care or pity of them to protect them, to provide for them; rather using all meanes to destroy both her and them, nay peradventure the poore woman all the while forced not only to depend upon her friends, but to shift hard for shelter against this monster for provision also of livelihood: Surely a woman would never beleeve such a man loved her, and therfore if he would perswade her to it, he must of necessity make both deep Protestations, Declarations, & Execrations too, or else she would never be deluded by him, when he comes to her peradventure for money to spend in his lewd company. Truly I may say thus, I would to God his Majesty would leave his wicked company and joyne with his Parliament, and he should have lesse need of Protestations or Execrations, his residence with them, and gracious actions would speake louder in the way of his justification then all the words and writings he can send abroad.

Fourthly, if a man should imitate the Jesuits a little in this businesse, and tel you they fight for Protestant Religion, Parliament, Priviledge, knowne Law, Kings Prerogative, propriety, &c. all this in their sense is true: May not a thiefe upon the high-way be truly said to fight for an honest mans purse? yea sure, and for nothing more truly: even so our Popish and Prelaticall fellowes they will fight for the Protestant Religion, &c. to take it from us, to deprive us of that Law, Parliament, &c. and whatever else we have that is precious. Doe you thinke Papists and Atheists will fight for Protestant Religion in any other sense, or Malefactors and Delinquents for Parliament or Law? &c. they were mad men if they would, unlesse they cease to be that they are; nay doe yee thinke they will fight for a Kings Prerogative further then it opposes Religion and Law, that hold the Pope supreme head of the Church, nay all Kings and Lawes subject to him? beleeve it who list, unlesse it be in the sense aforesaid. And I hope as they fight for Protestantisme, Parliament Priviledge, &c. So the Parliament and Protestants will fight for Popery, for Episcopacy, for Patents, Projects, Traytors, Malignants, yea for all the Romish rabble, *viz.* to destroy them, rid the Land of them, or bring them to due execution.

R. But we fight against our brethren, kindred, and relations; King against

gainst Subject, Subject against King, Father against Sonne, &c. Brother against Brother, &c. if it were against a foraine Enemy, it would never trouble mee, but it troubles mee to see or heare of so much English and Protestant blood spilt.

L. I confesse its a wofull and miserable affliction to every godly heart, to consider this unnaturall and domestick warre, it rips off all ingagements and relations, and its a heavy sight to see or heare of such villanies, outrages, oppressions, rapines, ruines, and bloodsheds in the midst of as peaceable, and as well governed Land, as any in the Christian world, and no doubt, but when the Lord makes Inquisition for blood, hee will visit the principall instruments and causers of these mischiefes, yet considering the cause of difference, the parties ingaged, its neither new, wonderfull, nor much to bee laid to heart, as it fals upon malefactors, although of our owne Nation, City, Family, or seemingly of our own Religion, and no further ought our sorrow to bee extended, then as multitudes of innocent persons lose their lives, that hardly know their right hand from their left: And many that are precious in Gods account; herein wee should indeed show our bowels of pity in sorrowing for the afflictions of the Church and people of God, and in grieving for the desolation of wicked men, of one nature with us; But as enemies to God and the kingdome, we should not so much as pity them: For its true, many of them are of our owne kingdome, some of our owne Kindred, many professing the same Religion with us, in their outward services; nay, some of the same Family, peradventure, and neerely related; yet consider there is no one of these relations should cause us so to pity men in their illegall and ungodly customs and practises, as to countenance or assist them, which wee doe, if wee desire or indevour to shelter them from the sword of Justice, especially they being implacably bent upon their own way, for in so doing, wee shall become parties with them, as hee that would receive a fellon, murtherer, or robber, or shelter him from the lawfull Minister of Justice, becomes a fellon himselfe, and lies obnoxious to judgement, as well as the Malefactor. Even so wee, if wee should so plead and side with these men, as to pity them or shelter them, it would destroy and cut the throate of Law, Religion, &c. those fellonies are of higher nature, then those committed upon any particular person, in regard they would destroy and murther a whole Parliament, and in them both Law, Religion, Kingdome, &c. I say, in pleading for these or pitying them, otherwise then as they are men, wee become wholly guilty of their offences, and lyable to suffer by the Law of God and Man. Nay, shall I tell you, wee doe Idolize our Kindred and naturall Friends, in preferring them before the glory of God, and the welfare of the Church.

Nay,

Nay, further, this was one accidentall end of Christs comming in the flesh, to put men at variance, and make difference between men of neerest relations, although hee himselfe bee the everlasting Prince of Peace, and his Gospell, the Gospell of Peace, yet hee accidentally becomes a stumbling stone, and a Rock of offence, *&c. Matth.* 10. 34, 35, 36. Think not, saith he, that I am come to send Peace on the earth, I came not to send peace but a sword, for I am come to set a man at variance against his Father, and the Daughter against the Mother, and the Daughter in Law, against the Mother in Law; and a mans foe shall bee them of his own household: So that we see our Saviour Christ accounts it justifiable for men to warre against those of neerest relations, if enemies to Christ and his Kingdome especially, and if those with whom wee contend were not such, wee had lesse cause to warre against them, but wee have too little cause to question that: Remember the example of *Moses*, when the *Israelites* dis-honoured God by their Calfe-worship, *Exod.* 32. 26. amongst other expressions, and effects of his zeale for God, he commanded every man to put his sword by his side, and to slay every man his Brother, every man his Companion, and Neighbour, and there fell of the people in one day about three thousand men; and who was then more zealous to fight for God, then the sons of *Levi*? while the Priests of our times are zealous, but for *Baal*, not for God, to advance Idolatry, not to punish Idolaters, they are so full of pity, they would destroy whole Kingdomes, rather then lose their own preferments, and misse of their ambitious ends: how strangely are our Church-men Metamorphosed! for wee may read in the 2 of *Chron.* 26. 17. when *Uzziah* was waxen strong, and his heart was lift up, that hee would intermeddle with the Priests Office, and expecting by power of prerogative, to doe that which belonged not to him in offering incense, as the Text showes well, who opposed him but even *Azariah* with foure score of the Lords Priests, told him plainly that it belonged not to him: and indeed while hee presumed, the Lord smote him with Leprosie, yea, and the Priests thrust him out of the Temple: that which I inferre hence is,

First, that Prerogatives of Kings must not lead them to illegall practises, if they doe, such as are in place of Authority, may justly oppose him, and that God likes no such unlimited power.

Next, I note how strangely our Priests are transformed, that rather, nay indeed are the principall seducers of the King, and such as daily perswade him in to illegall and unwarrantable wales, quite contrary to the Law of God, Nature, and Nations, who ought to give him solid advise, and godly counsell, nay, to oppose all impious and pernicious counsells, and practises upon him or by him: But woe bee to them, they, if any, have been the cause of the undoing of him, the kingdome, and Church also:

Priests of old stood up like men of valour, not suffering the Ordinances of God to bee polluted, although by the King himselfe, but these Priests of our time, if none else, will be perswaded to commit their whoredomes, and be drunk with their abominations, they themselves shall so poyson Church, Common-weale, and prophane Ordinances, that they, like *Elies* sonnes, are not onely become abominable, but have raised men to dis-esteeme, and account lightly of the Service of God.

Therefore, to conclude that particular part of the Answer, seeing the cause of God, of Christ, of the Kingdome, lies at stake, let our Fathers, Mothers, Brethren, Neighbours, &c. who else oppose it, forsake them all, oppose them all, fight against them all, rather then desert God, and the Kingdome: foolish pity spoiles a City, yea, and a Kingdome too, let us take heed of incurring that heavy curse upon our head, *Jerem.* 47. 10. in doing the worke of the Lord deceitfully, and in with-holding our swords from blood, and in preferring Father, or Mother, House, Land, &c. more then Christ, become not worthy of him.

Consider further, I pray you, what a miserable kingdome wee should have, if foolish pity should extend it selfe so farre as to keep backe the execution of Justice upon Malefactors, of what use would the Law bee? Could wee travaile in safety? could wee sleepe securely? could wee possesse any thing in quiet? could wee call any thing our owne? were not our lives in jeopardy every houre? certainly, if non-execution upon particular fellons, Malefactors, and Murtherers, bee of so dangerous consequence, and if these dye without such foolish pity, much more ought they to bee dealt withall as are fellonions to the whole State, inconsistent with Parliament, Church, and Commonweale, who are at such enmity with Law, Religion, & common safety, that unlesse the one be destroyed, the other wil be utterly ruined. Besides, those for the generality against whom we fight, and who are assembled by Troopes in this kingdome, are such as have shed much Protestant blood in *Ireland*, it beeing too well knowne, that divers principall Actors in that grand and bloody rebellion, whose hands have been dipped and garments dyed in the blood of many thousand innocents there, are now come over into *England*, and who are neerest his Majesty, and higher in his account, or principally preferred in places of trust, and Command, in this unnaturall warre, then these *Irish* Butchers? and doubtlesse, as neither age, nor sex was spared or pityed there by them, they having in them the same nature, doe as eagerly as ever, thirst after the Protestants blood in *England*. Certainly, if wee should spare or pity them, it were just with God to give us over as a prey to their teeth, and to become bondslaves for ever. *Numb.* 35. 31.

Lastly, consider a fellon in a mans own house, a murtherous Brother

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is more hatefull to God and man, then any other, this troubled *David* especially, that his familiar Friends wrought mischiefe against him: and truely wee should especially indevour the execution of such a one, as one further off, and if wee would pity such as these in the Kingdome, and save their lives, let us rather plead for Cut-purses, save them from burning in the hand, save Theeves, Robbers, and murtherers, from Tyburne; nay, cut down the tree, and make a bone-fire of all the Laws and Statutes of the Land, these particular villaines, are but petty Malefactors, and deserve pity, peradventure some driven to steale for meere necessity, but these are arch Traytors, such as would Monopolize the Laws of the Land, yea, and the blood of the Protestant Subject, whose fellonious intentions and actions extend to posterity, and whose envy and ambitious ends stirre them up to these impious practises, not necessity, although that were also unlawfull.

R. I am perswaded there is even as good Protestants in the Kings Army, as any in the Parliaments; were the warre onely against Papists, it would not so much trouble mee, I beleeve the King himselfe is a good Protestant.

L. I am perswaded as you are, that there is many as good Protestants in the Kings Army as is in the Parliaments, and good cause why, many of them being forced in with a shilling in one hand, and a halter in the other, that when they are ingaged, if they can make their heeles their shelter from these tyrannicall proceedings; besides, wee know in that Army, all that are not downright Papists, must bee counted speciall Protestants, although Arch-Atheists: Again, many Protestants are drawn in, and deluded by their faire pretences and perswasions, that they fight for Protestant Religion, Priviledge of Parliament, &c. while they are ingaged against both; and poore men, not knowing the depth of their designe, pull down their houses with their own hands, and cut the throat of their own posterity: for I doe verily beleeve, their Jesuiticall insinuations, Protestations and Declarations, have done more mischiefe in the Kingdome then all the Popish Army, with their Prerogative plunderings, and massacres; and I doubt not there are many in that Army, that are Friends to Protestant Religion, if they durst show it: And if also Puritanisme, bee not Protestantisme, but if Roundheads and Puritans bee Protestants, as the truth is they bee, then the name of Protestant shall serve the turne, and those that are Protestants indeed, shall bee objects of their fury and malice, for practising that which they themselves professe, yet they must bee accounted prime Protestants, and there is a number such as these in that prelaticall, and prophane pack.

2. Whereas you say you beleeve his Majesty is a good Protestant, I say no

more but (*minus*;) I am sure he is neither Puritan nor (Round-head:) I take not upon me to judge his heart, there is one that judgeth, even God; but to the grief of our hearts we see strange effects of that Religion he maintains, the tree being knowne by its fruit, we may say he saves the Papists while he slaies the Protestant, he favours the one, and frownes upon the other; hee trusts the one, troubles the other; protects the one, persecutes the other; he advances Papists, and Popish Religion, or at least wise permits it, while he suppresses as much as in that prophane Army lies, every one that have any thing in them more then bare Protestant profession, the very name only serves turne, we may all say thus, how ever these I hope are the effects of evill Counsell; yet I would the Papists were lesse in his affection, and the Protestants more, so may *England*, *Scotland*, and miserable *Ireland* conclude.

Thirdly, What if they were all Protestants, I pray, ought not a Protestant thiefe, murderer, or Protestant Traitor be opposed; yea and executed too as well as a Popish fellon? Certainly were not the principles of Popery destructive to King and Kingdome, the Law of this Land would never have beene so rigid as to have condemned Popish Priests only for their conscience, but their tenents being destructive to Religion and Law, therefore the Law permits them not to live. I need not here relate any of them, they are extant in all ages; we know they can religiously dispense with stabbing of Protestant Kings, poysoning of Princes, blowing up of Parliaments, breaking of all Oaths and Covenants, Protestations, or Execrations, no faith to be held with Heretiques; the truth is, no outrage, murder, or mischiefe can make them uncapable of a Dispensation from their Lord God, and Ghostly Father the Pope. Now for these destructive tenents they suffer rather then for conscience, it being farre more safe to live with a Turk, a Jew, a Pagan, then a Papist. Yet notwithstanding knowne Protestant malefactors and enemies to Church, State, or mankind, ought also to be dealt withall according to Law and Justice.

R. I beleeve the Round-heads are as arch-enemies to the King as the Papists and Cavaliers are to Parliament.

L. I would gladly know who you meane by Round-heads, it is a terme I could never yet see any ground for; neither doe I account the roundnesse of any mans head can make him an enemy to his King, if he have a square heart.

If you meane men that cut their haire short, and are not altogether like those shag-pole Locusts that have haire like women, that proceeded out of the bottomlesse pit, *Rev.* 9. 8. I must speake this to the praise of the Episcopal and prelaticall party, they have a very seemly modest countenance, and cut their haire so short as would render them the onely Round-heads

in the world, popish shavelings excepted; and if you account men Round-heads from this ground, then I grant that they are indeed as arch-enemies as papists or Cavaliers can be to Parliaments, and as arch-enemies to Parliaments also, as the Cavaliers are, no true Protestant questions that; but in regard I may misse your meaning, I pray you tell me whom you intend, when you speak of Round-heads.

R. I meane Brownists, Anabaptists, Separatists, Tub-praters, and Barne-bablers, such as cannot indure the booke of Common-prayer, nor indeed any good order in the Church, a company of factious puritanicall fellowes.

L. I almost saw this hang out of your mouth before, why could not you at first have called them Brownists, &c. as well as Round-heads? and why if Brownists, Anabaptists, &c. is their heads rounder then other mens? unlesse their wives be more honest, I know no reason why this terme should be put upon them; but herein lies the depth of deceit, in that every one that sides not with these Ruffians against the Parliament must be accounted Brownists, Anabaptists, &c. or if none of these, by reason Puritan is worne thred-bare, Round-head is a terme that reaches all that have the least sprig of honesty or civility, let a man be what he will either in heart or habit, if he speake a word in Parliament behalfe, he must be a Round-head point-blanke.

Whereas you speake of the booke of Common prayer, I shall say something to that by and by, but in the meane time I pray you tell me what a Brownist or Anabaptist is, or what difference is there betweene a Puritan and a Protestant; or can you tell me what their tenents or doctrines are, or what pernicious practises they allow of, or as I said before, why are these men called Round-heads?

R. To deale plainly with you, I have no great knowledge of their doctrines or tenents, neither can I give the distinctions you speake of, nor know I any ground at all I confesse for the terme Round-heads, but I have heard them much charged with faction and sedition, and such as have beene principall stirrers up of this unnaturall warre; men disaffected to his Majesty and to all government in Church and State, yea and principall haters of the booke of Common-prayer, which I pray God send me to practise; I beleeve all the sanctified sect of them can never invent such porridge as they call it, let me have such porridge, and let them sup their broth themselves if they will.

L. Well then, the greatest charge you lay upon them is, that they are (reported) to be disaffected to his Majesty, and that they are (reported) to be principall stirrers up of these broyles, and that they cannot endure the booke of Common-prayer, and why these men are called Round-heads,

you know not, and yet you beleeve these men are as great enemies to the King as papists are to Parliaments; it seemes you are of an easie beliefe, while you neither know the man nor the matter: I shall speake something by way of their vindication, and something also for your better noddification.

First, I confesse that the whole waight of the vast difference betweene his Majesty and Parliament, is laid upon the back of Brownists, Anabaptists, Separatists, Round-heads, &c. as if they either had such a party in the House as to carry on the businesse, or such a potent and prevalent party in the Kingdome, especially in *London*, as to raise this Army pretended by our Malignants to be against his Majesty, and herein you lay a heavie charge upon the High Court of Parliament, as if they were led by some Cabinet Councell, or some private factious spirit: a charge you are too bold to utter, and never able to make good. Nay indeed you misse of your marke in charging any men with faction, and know not what it is, for I account them to be factious and seditious, that have sowed the seed of discord betweene his Majesty and Parliament, not they that indeavour their uniting, as those doe whom you call Brownists, Puritans, Round-heads, &c. and were you not my friend, and that I hope to convince you by argument, I should indeavor your exemplary punishment. I dare presume you cannot name a Brownist or Anabaptist in the whole two Houses of Parliament; suppose you could, is it probable two or three should seduce such an Honourable Councel of State as they are? if two or three or more could have swayed the House, I think it had been better policy for our popish and prophane Anti-parliamentarians and supreme State-spillers who were of a farre greater number, and could have made a very considerable party, to have staid in the House, and either have by their Negromancy inchanted the better party, or have over-voted them, and this had beene lesse charge to their purses, and adventure to their persons: these I meane, who have laboured and perswaded his Majesty from the Parliament, and so consequently the proper causes of this unnaturall warre.

Secondly, Know there is not a Brownist or an Anabaptist of I beleeve a thousand men throughout the Kingdome, and what hurt could one of a thousand doe if they were never so wickedly bent? neither can these be the troublers of the Church, for they seldome or never come in our Assemblies.

Thirdly, For the generality of them, they are utter enemies to war, and hold it utterly unlawfull to take up armes at all, either in defence of religion, or any other cause, but most of them absolutely conclude it is unlawfull to fight for Religion, therefore they cannot be the stirrers up of these broyles, as you charge them.

Fourthly,

Fourthly, As their number is small comparatively considered; so their Tenets are no way destructive; neither are they enemies to his Majesty, as Papists, Prelates, and Cavaliers are to the Parliament: For let the Brownist and Anabaptist, &c. alone with their Conscience and Religion, they will never hurt us, they have no dispensations (in their way) for robbing, thieving, murdering of any private man, much lesse to poyson Princes, kill their King, or blowing up Parliament Houses, &c. No, their Religion will not allow them to execute their enemies, otherwise then by the Sword of the Magistrate; and I beleeve these men, together with their Brethren Puritans, Round-heads, &c. powre forth more prayers, and shed more teares in the behalfe of his Majesty for his preservation, protection, and direction; yea, and his returne to the Parliament also, as few as they themselves are, then all the Papists, Prelates, and Cavaliers have done for either Parliament or King, that are accompted his Capitall Friends. Shall I tell you, and yet a truth, though admirable? I believe more prayers are put up, and teares shed by men that goe under these aspersions, for his Majesty & Parliament, then all those blasphemous Sons of Belial have uttered oaths and execrations against the Parliament: But however, make them as vild as you can, they are farre from that impious straine, as to curse either his Majesty or Parliament; nay, nor those cursed blasphemous Cavaliers, that are so ready to curse themselves, but pray for them also, that God would convert them, or at least, as many as belong to the election of grace: although its not unlawfull to deprecate against all implacable enemies of God and his people.

But as I said before, here lies the depth of the Jesuiticall Designe, to lay all the weight of the businesse upon Religion, to make his Majesty irreconciliable to the practicall Protestant; covering them with reproach and ignominy for that purpose to make them not only despicable in his Majesties eyes, but hatefull to the whole Kingdome, if they could; and this was the practice of persecutors formerly toward the Christians, wrapping them in the Skins of wild Beasts, that they might bee capable of torturing by wild Beasts; which otherwise would not have seised upon them. So these Tyrants, when all reproachfull aspersions and ignominious coverings, are either thred bare, or too short to lay honest men open to the malice and fury of our prophane and illegall persecutors; this robe Round-head fits the back of all honest men, and be they but once conceived Round-heads, its enough to make them the objects of all our Malignants scorne and indignation.

For the Book of Common Prayer so much prized and preferred in your thoughts: I must confesse there are many good words in it, and they may be called prayers some of them, when the heart and tongue go together; and

I doe

I doe altogether blame those that tumultuously or prepostorously make disturbance in publike assemblies, now in a time when authority is upon a Reformation; I must needs say, they injure the cause of God and the Kingdome, and give great advantage to the adversary; I could wish men would be wiser, and rather wait upon God, till he shall reforme abuses by a lawfull power: yet let me tell you, as before, you doe unjustly charge Brownists and Anabaptists with such abuses, for they seldome or never come into our Congregations; and although some young people, who are otherwise godly, have forgotten themselves in this prepostorous course; yet I verily beleeve, the principall agents in this businesse was a procured party, by our Jesuiticall, Prelaticall, and Malignant Counsels, who have done this on purpose to open the mouths of civill honest men against Religion: Just as they had laid their plot, when they endeavoured the blowing up the Parliament House in 1605. if it had taken effect, to have given forth the puritans had done it: and so was it about two yeers since, although in a businesse of lesse concernment; a company of Ruffians assembled together about *Cheapside* Crosse at eight or nine a Clocke at night, abused every man that passed by, constraining many to kneel down to it, or else they would have torne the very cloaths off their backs, and beat and abused divers honest men that would not submit to their villanies; made solemn proclamation to defend the Crosse against all Round-heads; which they that night themselves tore downe and dismembred divers pictures and Statues, and defaced it diversly; yet the next day gave it out the Round-heads had done it. This I saw the tryall of, and know upon my own experience, was the plot to sow division, and make an up-roare in the City, and to make Religion ominous: and some of the prime actors were punished for it: and for the book of Common prayers, I further say its abused every day by all that use it; for the very use of it is abusive to the Church of God: Certainly, wee ought to have such ministers and pastors as are able as well to pray to God in the behalfe of the congregation, as preach to them; and not such as can neither pray nor preach, and nothing more nourishes and fosters a dead drunken prophane and ignorant dronish ministery then this Book-worship, which a Boy of seven yeere old may say; or any halfe drunk pot preacher, out of an Ale-house may performe, while all the rest sleepe securely about him: As for tub preachers, and Barne bablers, I know none, for that, above all the rest, of tub preachers, Brownist and Anabaptist are cleare of, if you speake in reference to pulpits, a Joint-stoole can serve their turnes, and they call our preachers tub preachers: for their barne-babling, as you call it, I never heard, nor it may be you neither; its not a pulpit, or a place that makes the Doctrine true or false, if it bee a convenient place for Gods people to meet together, a House, Chamber, or Barne may serve, when a more

a more convenient place cannot be had: therfore considering what is said, these men you speake of, can neither be the causers of the unnaturall warre, nor enemies to his Majesty; and while they are by the assistance of Gods spirit, pouring forth their spirits in prayers, you may if you please content your selfe with not onely cold but common porridge as you will needs have it called; for my part, I never called it so before, onely now in reference to the broth you speake of.

R. Well, I confesse you have given me much satisfaction in divers particulars; and I am glad, how round soever you have dealt with me, that we met together; but for all this the Kingdome is like to bee miserable, and there are so many Assessements and taxations laid upon every man, though you talke of Patentees and Monopolies, what a burthen they were; yet we never had the like taxations we have now since this Parliament.

L. I confesse that we have had great occasions of disbursments, and extraordinary paiments since this Parliament, but yet we cannot blame the Parliament for that. For,

First, consider, the evills that abounded both in Church and Commonwealth were so fast rooted, and grown to that height, that notwithstanding the Parliament with little charge lopped off many of the branches of those unprofitable trees, yet the root was not so soon cut up; the adverse party could have been content to have projectors, monopolizers, Court of Star-Chamber, High Commission, and all put downe, being but the branches that proceeded from that deep root, the Jesuiticall, Prelaticall, and papisticall Faction had taken in the Kings affection; and from that root of illegall, arbitrary, and tyrannicall power, which could never be utterly extirpated, but by continuance and triennall act; and the setling of the Militia by the Parliament, the onely way to preserve these Acts formerly granted; and indeed had not the Sword of the Militia cut up the root of their power, they would never have drawne the Sword to defend their unlawfull practises; for let them bind that old root with bonds of Iron, it would with *Nebuchadnezzars* stumpe, have sprouted againe, and growne as tall as ever, if the Militia of the Kingdome had beene in such hands as might have nulled both former acts and Parliament too: Now then who are the causes of our expences; the Parliament in maintaining our rights, and those acts of grace formerly granted, or that cursed crew that draw their Swords to destroy all? and a shame it is to our English Nation to bee so backward to assist the Parliament, that those impious and ungodly wretches can raise up an Army, equivalent to that rais'd by power of Parliament; we see by wofull experience that Traytors, Delinquents, Papists, and Malignants have more power to seduce his Majesty, and to perswade him to draw the Sword against the Parliament, and so in them, upon all his faithfull Subjects, then

the Parliament themselves have to perswade to peace, and that those that would rather Parliament and Kingdome should sinke, then either venture their persons or purses, to preserve Religion, Law, &c. how just were it with God to suffer their money and them to perish together, and to give them over to perpetuall bondage?

Secondly, Consider, if that lawlesse and Atheisticall Army, that have such influence upon his Majesties person and practises, should prevaile, then expect to call nothing our own, but as in *France*, *Spaine*, *&c.* where the like power is exercised, The King shall, I say, nay, his Favourites, or parasites, although many of them, like Beggers on horse-backe, shall tyrannize over the estates, Lawes, and Consciences of every man, and then it will bee too late to say, Would wee had hearkned and adhered to the Parliament: for if disbursing one twentyeth part to their assistance may serve to preserve both the kingdome and posterity, why should wee preferre our coine before our Country, or our purses in the neglect of our posterity? true, looke upon it at first view, and it will seeme some expence to us, but beleeve it, better once smart then ake ever; the patient is content to indure the cutting and lancing of his flesh, in order to a sound cure, and to bee at any charge with his Chirurgion, rather then to want health or limbe, how much more should wee bee content to bee prodigall of our estates, persons, purses, in order to preserve a whole Nation, the Church of God, wherein the everlasting welfare of body and soule is concerned of us and our posterities? and if so, this prodigality will prove the greatest husbandry and providence, and that in which by Gods blessing our posterity may rejoyce; you call it a Taske, but the more shame to any that so account it, that men in such a cause and case, then which none of higher concernment, shall need tasking, and not rather voluntarily offer themselves more then the Parliament require, why should it bee said, wee must bee constrained to put hand to our own preservation, and freedome? certainly had wee but the spirits of men, were wee not with *Nebuchodonosor*, transformed from reasonable men to senseleſſe brutes, wee would chuse rather in this cause, and quarrell, to dye like men, then that both wee and our posterities should live in perpetuall slavery, in becomming a prey to men of imperious and beast-like behaviour: Therefore while many are madde to plead themselves, and fight themselves into misery, by pursuing and following the light of the Prerogative Candle, and so at length, like foolish moths, not onely burn off their wings in the heat of it, but strangle and smother themselves in the flame; Let wise men that see the plague, indevour to prevent it, and as eagerly set upon a way of preservation, as those moths and Caterpillers of the kingdom can give themselves out to the ruine of themselves and posterity.

Thirdly,

Thirdly, Consider what costs or paines do they spare on the other side; thinke you one twentyeth part serves their turns, that have any estates, nay have they many of them, one twentyeth part left? doubtlesse they lay all at stake, they are wise in their way, for they know, if the Parliament bee preserved, and the Laws and Government of the Kingdome prosper, and prevaile, all such as they are who have had a hand in their unjust and illegall treasonable practises, shall smart for it. If the Puritan or Protestant prevaile, saith the Papist, I am undone: if Law and Parliament prevaile, say Projectors, Monopolizers, there will bee no living for us; nay, say our prelaticall pulpit poysoners, nay Presse-poysoners, nay Prince poysoners, nay University poysoners, nay Kingdome destroyers, our High-Commission Courts, our unlimited power over the Church, our usurped Authority in secular affaires, nay indeed the whole Hierarchy and very name of Episcopacy will bee rooted out, so that there will not bee so much as a doore, or a crany left for popery, to peep into the kingdome (a most heavy losse.) Therefore bend they all their policy and power, lay out all they are or have, venture purse, person, necke, and all, rather then lose their Lordly and tyrannicall, ambitious ends, rather then their kingdom of Antichrist shall down, or the Catholick cause as they call it, come to confusion: For shame let us look about us, shall the children of this world bee alwayes wiser in their generations then the children of light? *Luk.* 16. 8. Awake, awake, Oh *England*, awake thou that professest Christ; rouze up thy selfe, that hast but reason left thee, to defend thy selfe, man, thy posterity, thy native Country, nay, thy God, thy Christ, call for thy assistance; Come out man, and helpe the Lord against the Mighty, lest these cursed miscreants rise up in judgement against thee, in outstripping thee so farre in prosecution of their sinfull, shamefull, and impious Counsels, in maintaining and upholding the Kingdome of Satan and Antichrist, while the Cause of God, of Christ, and thy owne Native Country, for want of assistance fall to the ground: shall not wee as truely, nay, more truely, say, if papists, projectors, prelates, and that ungodly Army prevaile, farewell Law, Liberty, Estate, Propriety, Religion, Parliament and posterity: yea, doubtlesse, for shame let us not more grudge our charge and paines, to preserve, then the other doe to destroy all; Man, consider thou lovest thy money in such a case, more then thy Maker, thy silver better then thy selfe, thy gold before thy God, thy profit before the preservation of thy selfe and posterity, thy lust before the Law of the Kingdome, or true Liberty, thy own carnall reason before either Religion, outward quiet or true peace of conscience.

Fourthly, Consider, wee of all other have no cause to complaine of taxations, if wee did but weigh the heavy pressures that lye both upon the

persons and estates of all men that live in places where that ungodly Army are predominant: Doe they come to demand one twentyeth part of men, and give *Publicke Faith* for Security? or doe they borrow, intending as the Parliament, if the Kingdome stand, by Gods grace to make payment with considerable improvement? No, no, marke their language, God dam me you are a Round-head, you Round-headed rogue, tell us where is your money, you Round-headed whore give us your Plate, or God dam mee, Ile pistoll you both: say but halfe a word their proceedings are unjust, Farewell thy life, as well as thy estate, thy wife, thy children, is theirs to abuse at their base lusts, thy whole estate made havock of, and thou made, although thou shouldst scape with thy life, after the sight of these Basiliskes, yet uncapable for ever after to live in the world, to maintaine thy charge, unlesse by Christian Charity releeved; tell not them of borrowing, all is the Kings, say they, and wee are for the King: while like trecherous knaves, they are all for themselves and their base lusts: were but some of our neuters that charge the Parliament with partiality, and severity, experimentally acquainted with the cruelty of these Cavaleering *Rehoboamites*, they would then say and see, the severest proceedings of Parliament are more full of mercy then the most moderate dealings of the adverse party, its mercy sufficient with them, if now and then men scape with life; the truth is, their little fingers are heavier then the Parliaments loynes.

Fifthly, It should not so much trouble us to contribute to the Kingdomes charge, the intent thereof being to suppresse and overthrow the ground and basis of all illegall Taxes, Patentees and Monopolies, under which not long since the Kingdome groaned, and which put the kingdom to a farre vaster expence, although in a more insensible way to the Subject then most conceive, nay, I beleeve more then yet it hath cost the kingdome in Parliament contribution, onely then every man paid a little, but now the well-affected generally have born the burthen; nay, while wee are assisting the Parliament, wee are freed from those former Pests, and laying a foundation to rid the Kingdome from these Caterpillers: consider, all this expence is not onely in order to preservation, but to a thorow Reformation, that if God bee pleased to adde a blessing, wee may say of these our enemies as *Moses* concerning the *Ægyptians* when they pursued the *Israelites* to the red Sea, *Exod.* 14. 13. Yee shall see them againe no more. Certainly, if God say *Amen* to our Parliamentary proceedings, wee shall no more see Patentee Projectors extant in this Kingdome, the practise, I hope, will bee forgot; nay, I hope of a greater mercy, men shall bee ignorant of Idols, and Idolatrous worship, Papists, popish Peeres, and prelates, High Commission, Starre Chamber, all extirpate roote and branch; Justice and

and equity shall runne downe our streets as pleasant streams, peace and plenty shall possesse the gates of our Cities, the power and purity of holy Ordinances advanced, and our posterities shall doubtlesse inherit the fruits and benefit of all our labours and expences; consider this is but the seed-time, a harvest will come to recompence all, it is the hope of harvest makes the husband-man account it no expence to till the ground, and carelessely throw his corne among the clods; so all that have any true wisdom will not spare now to sow, lest they misse to reap, that that would give recompence a hundred fold: let us therefore take heed of being penny wise, waite upon God, walke with him, and honour God with our substance, *Prov.* 3. 9. for he hath promised to honour those that honour him, 1 *Sam.* 2. 30. And that whosoever shall lose Father, mother, house, land, &c. for his and the Gospels sake, shall receive in this life a hundred fold, *Marke* 4.8, 19 29. and at length the Kingdome of Heaven: and when the Kingdome is reduced, and the harvest is come, it will not then repent us that we have spent our spirits or hazarded person or purse for him, whose we are, from whom we receive all we have, and who will never forget to reward according to his promises, which are all Yea and Amen.

R. I wonder why the Parliament settle not Religion, we have now so many Sects, and so many sorts of Religions, that for my part I know not what to say to it, and who are more countenanced and more active in this businesse, in the stirring up strife betweene King and Parliament then these giddy brained people? I think the King may as well call Papists to his aide, as the Parliament imploy such as these that know not indeed what they would have, there is hardly twenty together of one minde, and I tell you true, for my part I will not disburse a penny with my good will till Religion be settled, which I conceive should have beene the first work.

L. There is no cause of wonder at all, all things considered, for it hath beene the constant care of the Parliament to preferre Religion and Reformation before the Common-weale, knowing that the strongest pillar of peace, and true safety and highest way of happinesse and honour to any Kingdome, and we know at first they indeavoured this way, therefore prepared they Bills that conduced that way, which were passed also by his Majesty, as that of Starre-chamber, High Commission Court, putting out the Votes of popish Lords and Prelates out of the Peeres House, that were the cause of suspending many godly, painfull Ministers in the Kingdome, and the principall suppressors of piety, who onely erected and countenanced the corrupt Clergy, setting up Idol Shepheards, or dumb Dogs, profane fellowes, that by their preaching and practise indeavoured the advance of Atheisme, Papistry, and profanenesse, and trampled under feet the truth of the Gospel, crying downe the power of godlinesse, pressing men to con-

tent themselves with their dumb, cold, heartlesse services, and ceremonies; and indeed the cashiering of these Courts and customes, made way for reformation, which could never have prospered, had either High Commission Court beene in force, or the Votes of popish Peeres and Prelats allowed in the House of Peeres, for these were so numerous and prevalent, that they strangled the man-child of Reformation, even in the Cradle, nay in the very birth; and indeed the taking away of this power, hath beene one maine cause, among the rest, of this unnaturall warre, for what they cannot doe by their illegall Courts and Votes, they now labour to effect by violence.

Secondly, but that which more especially declares the Parliaments aime to settle Religion is not onely the preparing a Bill for the settling a Nationall Synod, which how long it was Voted in the Houses, how often urged, pressed, and how often presented to the King, but alwayes delayed and put off by that prevailing popish Counsell about his Majesty, which plainely shews who have bin the hinderers of this good work; but also now at length the conveening and calling of the Synod without his Majesties consent, makes it apparent they desire to propagate the worke of Reformation with all possible speed whatsoever obstacles the popish and prelaticall party shall cast in the way of it, by reason of that great necessity the Church hath of a quiet settlement and thorough Reformation; and hath not his Majesty utterly declared himselfe against it, in proclaiming these godly and able Divines to be all Traytors, the exactest way by Gods providence to purge the Assembly of every rotten Member that could be invented? for hence it comes to passe that men that stand in awe of illegall threats, arbitrary and tyrannicall government, nor any of the prelaticall, popish or atheisticall faction wil come there, so that I hope there is none there but who are true lovers of God and Religion, who preferre the glory of God before the will of Princes, knowing it is better to obey God then man, although herein they obey both God & the lawful Magistrate: for indeed his Majesty as he now stands hath brought himselfe out of his place and rule of judicature, and is become not a protector of his people, or preserver of the Lawes of the Kingdome, but by influence of his corrupt Councell, an utter oppressor and violator of all Law and relation to his subjects, and so not capable of that command nor obedience which in a legall Parliamentary way is of right due, and would with all willingnesse be rendered to him; for while hee is pleading and fighting for an unlimited illegall prerogative, his Dalilahs and Darlings (*viz.*) his popish and prelaticall Counsels have cousened and robbed him of his regall right and made him uncapable, so long as hee walkes in their wicked wayes, and hearkens to their ungodly Counsels of that honor and obedience that every good and loyall subject longs to yeeld to him; and herein those Satanicall seducers doe by his Majesty, just as

their

their father the Devill, that old deceiver, did by our first parents, told them they should be as Gods when they had eate of the forbidden fruit, while indeed they became slaves to the Serpent in themselves and posterity; or as that old enemy of mankind did by our Saviour Christ, carried him up into an exceeding high Mountaine, shewed him all the Kingdomes of the earth, and the glory thereof; saying, All this will I give thee, if thou wilt fall downe and worship me, while that old impostor had no power to give him any thing at all: even so our Jesuiticall and Satanicall instruments perswade the King if he will but taste the fruit of this illegall prerogative tree, he shall be an absolute Monarch, while indeed he becomes a very slave to them and their deviliſh devises. Do they not also carry his Majesty aloft, shew him all the estates, lives, liberties, and consciences of all his subjects, which they promise him shall be laid at his feet, nay, Religion, Law, & posterity, if he will but bow downe to their Jesuiticall, Satanicall, Idolatrous invnetions and innovations, while indeed they have nothing at all in their power? For as our Lord Christ put the Devill to silence, with, It is written, thou shalt worship the Lord thy God, and him onely shalt thou serve; so his Seducers shall know in time the Law of *England* must be obeyed in despight of them all, and that onely should be the rule of Prince and people in all civill respects. I pray God give his Majesty an eye to see their subtilty, and a heart to set against them, and put such seditious instruments to silence, by letting them know their counsels and courses are against the Lawes of *England*, yea and the Law of God also; however I say, that that was intended to breake the neck of that Assembly, is by God made the onely meanes to purge out every rotten and Malignant member, and herein the Lord takes the wise in their wisdome.

Notwithstanding I am not altogether ignorant how many Declarations have proceeded in his Majesties name to the Kingdome, declaring his constant care of Religion, Law, Parliament, Priviledge, and Liberty of Subject, and how he preferres these before his owne Crown and Dignity, and I am confident we had as many Protestations, Declarations, and deepe Execrations concerning his Majesties pitying the miserable and bleeding condition of his good Subjects in *Ireland*, as ever we had toward the welfare of this Church and Kingdome; but who are these good subjects meant by those that penned those Jesuiticall papers, is too apparant, by using all meanes to retard and with-hold all supplies from the Protestant party. Not to speake of the correspondency his Majesty held with the Pope, and the deepe protestations he had made when he was Prince, to promote the Catholique Romish Religion and Cause.

If the hindering and retarding Commissions to both English and Scottish Commanders and supplies of Souldiers to be sent over to assist them, if the

the retarding the Commission of the Lord Lieutenant of that Countrey from going over to their help.

If the taking away the provision of victualls, and clothes provided to feede and clothe the poore naked and hunger-starved Protestants, turned out of house and home in a most miserable condition.

If sending over beyond Sea for supplies out of *France*, *Spaine*, *Denmarke*, *Holland*, for the popish Army there.

If granting Commission for Treaties and Cessations in *Ireland*, by the solicitation of Papists and arch-agents in that grand Rebellion without consent of Parliament, or their knowledge, who had ever the principall care of that Kingdome verbally transmitted to them, and by Act of Parliament those Rebels were proclaimed Traytors, and by them to bee pursued as Traytors and Rebels, yet if without Parliament knowledge or consent, such Commissions were granted.

If countenancing and imploying the arch-agents and causers of that cruelty and bloodshed there, in his Majesties owne Army here in places of honour and trust.

If sending letters of countenance and incouragement, with promises of reward to the prime agents in the rebellion.

If inviting these Popish Rebels over into *England* now to engage against the Protestant party and Parliament also.

If his Majesties Great Seale of *England* given to those unheard of matchlesse murdering wretches to authorise them in this grand rebellion and cruell massacring of the English Protestant party there. I say if all these and many more of like nature be not sufficient to demonstrate who are pitied and who are cared for, and whose miserable condition is in all these faire Declarations and Protestations papers pitied, I am ignorant.

And what Law, what Religion, what Parliament priviledge, and what subjects liberty is so much aimed at, will appear by the constant care of that popish and prelaticall Army about his Majesty, I need not stand to repeat their practises; something I said before, and more seene daily, the Lord preserve and keepe us from such preservers of Law and Liberty, and from such reformers of Religion; certainly if Lucifer turne Lawyer, we are like to have Justice; and if the Devill turne Divine, we shall have good doctrine, and consequently if swearing, cursing, blaspheming, soul-damming, uncleane, bloud-thirsty, and cruell Cavaliers become curers of our calamities, and protectors of our lives and liberties, and fighters for our Religion, Lawes, &c. otherwise then I said before, to swallow up, and rob us of all we are or have, then the world is indeed turned upside downe, honest men shall turne knaves, godlinesse shall be accounted impiety, and all basenesse, wickednesse, hypocrisie, cruelty, illegall purposes and practises

shall

shall be Law and Religion, and honesty *pro confesso*. *Lucifer* must be an Angel of Light, *ex Officio*; and when all these things shall come to passe, the Wisest man must prove an Asse; for many that are wise to doe wickedly, shall be ignorant of all honesty.

Thirdly, the Parliaments care to settle Religion, appeares also in setting up so many faithfull, powerfull, and conscientious preachers in places where nothing but Atheisme and prophaneneſſe by a company of idle Shepheards, and dumb Dogs was maintain'd: and also in appointing a Committee to cast out the scandalous, and to establish a preaching Ministery in all places of the Kingdome; and to undeceive the poore misled ignorant people: For I verily believe, those printed papers and pamphlets sent out in his Majesties Name, to delude the ignorant people, together with our Episcopall, prelaticall, popish Priests have done more hurt by their writings and prophane preaching, then all the popish Army: For these made way in peoples Judgements, and cousened them of their senses; or else they would never have deserted so precious a Parliament (then which I dare boldly say, *England* never saw more carefull and faithfull for its true welfare) to hearken to the charmes, and dance after the pipe of that ungodly rout; that with *Joab* while they are seemingly imbracing them in the one arme, shall stab them to the heart with the other; the Lord at length open the eyes of all our understandings to see and know the things that belong to our peace, before they be hid from our eyes.

Fourthly, For those many Sects and opinions which trouble you so much, I could wish there were fewer, and that we could be all of one mind according to truth; but better many minds, then to be all of an evill and corrupt opinion: its true, there are many Sects, as you call them, but there was alwayes so from the beginning, its necessary there should be some such, that the approved may be knowne; thus I have formerly answered those that you count Sectaries, as Brownists, *&c.* these are few comparatively, not one I dare say of five hundred: they are men also of peaceable conditions, let them alone with their Religion, & they'l not trouble any man; they are in fundamentals of the same Religion with us, my good Friend Brownists and Anabaptists have the same God, the same Christ, the same Faith, we have onely differ in some Ceremony, not in substance: as for Puritan and Round-head, every Protestant is included; and if you count them Sectaries, then I am one, and I would you were so also; for as some of our corrupt Clergy though falsly affirmed Arminianisme to bee good Protestantisme; I shall truly say, Puritanisme is good Protestantisme; for they are the practicall Protestants; the other, that deny purity and the power of godlinesse, are onely titular; a many of such there may be in his Majesties Army, which are the best rank of Protestants among them, and in-

deed in exclaiming against those men you call Sectaries, you follow the footsteps of our Jesuiticall and Prelaticall faction, who as *Haman* cryed out against the *Jewes*, they were a people contrary to the Kings Lawes and profits; and it was not for the Kings profit to suffer them to live: so these subtill Sophisters cry out against every true hearted Protestant, branding them with the names of Round-head, Puritan, &c. perswading the King they are people that live contrary to his Lawes, and enemies to his Majesties person, Crown, and Dignity, to Church and Common-weale; and so make him irreconciliable towards them: But I hope these brethren of *Haman* will reap his reward, while the honest hearted Protestants shall have occasion with the *Jewes* to rejoice at the destruction of their greatest enemies: its true, those you call Puritans, are the archest enemies to your Romish hotch potch, delight in the power and purity of holy ordinances, and so are consequently the greatest enemies to popish Prelates, and profane wretches, that are; and therefore no marvell they doe so cry out upon them, and lay all the scandal they can possible upon them also, that putting them into a beastlike skin they may be the more capable to be devoured by the Dogs and Wolves that are greedy after the prey of Protestant blood.

But in the meane time both you and they forget to thinke or speake of the great Sectaries and fathers of faction of our times, that great Sect, who are utter enemies to our Religion, Law, Liberty, and Lives, who are destructive to both Church and State, and inconsistent with the prosperity and true happinesse of any Kingdom; I mean that Romish rabble, that Popish and Prelaticall Faction, that Sect of Seducers, that troope of Traitors, Rebels, and crew of desperate Delinquents; these are the Sects and Factious fellowes, that make our times miserable, and are the pests and plagues of Church and Common-weale; and good reason it is, that those you call Puritans, Round-heads, &c. should all joyne together against these common Adversaries: and let us be so far from condemning them for assisting the Parliament, as that we blesse God, that they though but few in number, joyn against that ungodly crew; considering also its the voice of that Jesuiticall faction, to cry out upon every godly man to be seditious and factious, while themselves are the fathers and fountains of sedition and faction; even as *Paul* was counted, *a sower of Sedition*; Eliah, *a troubler of Israel*; our Saviour Christ, *a Wine-bibber, a friend of Publicans*, &c. *a deceiver*; and no marvell if they counted him who is master of all, *Beelzebub*, if they call his Disciples Round-heads, Puritans, &c.

L. You say, the King may as well imploy Papists, as the Parliament puritans, &c. The premises considered, there is neither reason for it, nor safety in it; the one being a destroyer of Religion and Law, the other a defender of both: they are by the Law of the Kingdome forbidden to have

Armes

Armes in their houſes, much leſſe to beare Armes, and to uſe them to the deſtruction of the Kingdome: the other are called by the Supreme Law of the Kingdome, to uſe Armes for the defence of it: We ſee Papiſts, Atheiſts, *&c.* yea, our formall Proteſtants, whatever private difference there may be between them; yet as *Herod* and *Pilat* they agree to crucifie Chriſt; ſo theſe to effect their owne ends upon his Majeſty, Parliament and Kingdome; and ſhall not all that truly love his Majeſtie, Kingdome, Religion, and Law, *&c.* joyne together although there may be ſome difference in opinion about circumſtances and Ceremonies againſt the common enemy, and cunning Caterpillars, that would eat out the heart of all? ceaſe therefore to ſtumble at ſtrawes, or ſtraining at gnats; leſt we leape over the great block of betraying the Kingdome, and ſwallow the mill-ſtone of our owne and our poſterities undoing, in being cauſers of our and their perpetuall bondage both in Law Conſcience, and what not?

5. Know that whatſoever warlike proviſions and preparations are made by the Parliament, and what forces ſoever are raiſed by them, is in order to preſervation of Parliament and Kingdome, and to a thorow Reformation of abuſes both in Church and Common-weale; and had not the arch-enemies of State drawne the cloud of their wicked Counſels together with their exorbitant and illegall proceedings, which interpoſed betweene us and the Sun of a thorow Reformation; wee had walked in the light thereof long ſince. Whereas you ſay we ought to preferre Religion before our lives; I grant you that, and ſo we do while we preſerve our lives, not ſo much that we may live, as that in our lives we may glorifie God; and ſerve him according to his owne will and word: wee muſt of neceſſity preſerve life to this purpoſe, *for there is no remembrance of him in the grave.*

6. Whereas you count men that ſtand for the cauſe of God and the Kingdome, giddy-braind fellowes, by reaſon they receive not all upon truſt, that either prieſt or prelate ſhall dictate, they are the more to be commended; for its according to God for men to try the ſpirits, whether they be of God, yea or no; and we know the men of *Berea* for ſearching the Scripture for their ſatisfaction, were commended; and you for your part are as much to blame, not only in condemning them for doing their duty, but in being ſo negligent & ſo unſetled your ſelf, and your brain not ſo ſteady as to render a reaſon of the hope thats in you; you beleeve as the Church beleeves, and this ſhall ſerve your turne as the reſt of that popiſh faction, *but the juſt ſhall live by his Faith*; neither ſhall the queſtion bee to you at laſt how the Church beleeved, but how you have believed, and in whom; God ſhall render to every man according to what (he) hath done; whether it be good or evill.

And whereas you further ſay, you'l diſburſe never a penny till things

are setled in the Church: For ought I know, before things are setled, not onely your life and mine may be laid in the dust; but if God prevent not, and the well-affected party in the Kingdome prevaile not; both us and our posterities may become a prey to mercilesse miscreants; and justly will it fall upon all that willfully withdraw from the work: if it goe on and prosper, they can have no comfort in it; if it faile, they shall fare no better then he that hath given out himselfe most in way of preservation; and if your life be not then lost among many more of your mind, yet the lesse you have lent the Parliament, the more you have left for them that will neither give you publike Faith for payment, nor thankes. And I verily beleeve that he that neither in this time of distresse will assist his Majesty nor Parliament, loves neither; its not love to your King that makes you withhold your contributions to the publike; but you so love your bags, that while you hug them, bag and baggage and all perish, and herein are guilty of preferring your money before the cause of God and the Kingdome; and in thinking to save all, beget to your selfe and irrecoverable losse of all; nay, you highly seem to preferre your owne opinion before the judgement of the Supreme Counsell of State, to whom as they are chosen by the Kingdom, you have committed all you have to defend and dispose of, as they shall see may tend to Gods glory and the publike safety; and I shall account it no lightnesse to laugh at the folly of such men, but that their approaching misery makes me rather bemoane them as they are men, and ought to be more rationall then to decline their owne defence, and to bee enemies to their owne happinesse.

R. But why doe you call all men malignants that side with the King?

L. 1. Because they side more with the Kings will then consists with his welfare; therfore better not side with him at all, for in assisting him in this illegall and unnaturall warre, they are meanes of his undoing, both in his Honour, Crown, Kingdome, and Posterity; therefore justly called Malignant in being authors of such evils, as make him and his Subjects also unhappy.

2. Those that joyne with his Majesty, or rather they to whom hee is joyned, are generally men of evill dispositions, as hath already been made apparent, Atheists, Papists, Patentees, Projectors, Traytors, Delinquents to State, swearers, blasphemers, prophane and ungodly wretches, therefore Malignant: I dare say, if there be one among them that's a true lover of the true power of godlinesse, he's either constrain'd to stay, or else he would never abide to heare their abominable blasphemies, and to behold their impious outrages.

3. They maintaine an ill cause and quarrell, sow sedition, and make division

diviſion between his Majeſty and Parliament; are cauſers of this bloody and unnaturall war; ſeducers of his Majeſty; betrayers of Law, Liberty, Religion; and enemies to all that's good, therefore malignant.

4. So called principally, as they are enemies to God and his Kingdome; perſecutors of his Cauſe and Church: for as the Church of God on earth is militant, ſo the enemies and perſecuters thereof, have been alwayes accompted Malignant, and that very rightly; for they muſt needs bee moſt evilly diſpoſed that ſet themſelves againſt God, his Cauſe, Church and People; as theſe doe daily with all their rage and malice.

R. Why doe the Parliament puniſh many by way of impriſonment, and otherwiſe in their eſtates, by plundering them, or one miſchiefe or other, becauſe they will not maintaine war againſt the King?

L. They impriſon or puniſh none becauſe they will not make Warre againſt the King; for they themſelves take not up Armes to offend but to defend his Majeſty, themſelves, and Kingdome; neither need there bee any Armes uſed in this Kingdome, in this quarrell, were his Majeſty pleaſed to returne to his Parliament, and uſe no violence againſt them; neither can it be ſaid they plunder any man; its true, they aſſeſſe men peradventure the twentyeth part of their eſtates, in order to preſervation, or to bring Delinquents to condigne puniſhment, &c. that are obnoxious to Law and for divers ends formerly expreſſed: now if the neceſſity of the State be ſuch that they muſt have ſupply, and men will neither voluntarily contribute, nor be prevailed upon by argument or aſſeſſement; then its both according to Law and reaſon, for Officers appointed for that purpoſe to make diſtreſſe for ſo much as is aſſeſſed denyed, where men are able; and this is no plundering at all to ſeiſe upon a proportion to preſerve the reſt; there is no reaſon the burthen ſhould lie upon the wel-affected party altogether, and the reſt d nothing; nay, by declining to aſſiſt as much as in them lies, betray the Kingdome; and if theſe men were acquainted with the perfect Plunderers in Prince Plunderlands Army, they would experimentally know the difference betweene plundering, ſpoyling, and carrying away all men have, and taking a diſtreſſe for non-payment of a reaſonable aſſeſſement, and returning the over-plus after a prizement of the goods. I have formerly ſhewed you the manner of their proceedings, and their language where they come, they know not whatthe twentyeth part meanes; all ſay they is the Kings, while the Knaves carryes it away; nay, you muſt bee thankfull for life, they'l tatter, teare and mangle whatſoever comes in the way of their purſuit of prey; and well is it when your houſe is pillaged and plundered, that you are not piſtol'd before they part; here's no pleading you are a poore man, or you are over-ſeſſed, or you have wife and children, &c. they are ignorant of ſuch language, they uſe no partiality, poor

and rich all is one to them, they will sweep all away, and well you scape so too; till then, many of you wil never love Parliament nor its proceedings to any purpose.

If you say men are assessed above their abilities, I grant it may be so, but the Parliament intends nothing lesse, the work goes thorough many hands, and some may be corrupt, and some may be misinformed, for they see by other mens eyes, and heare by other mens eares; nay peradventure by reason it's hard to judge of mens estates, they rate men according to their trades, ranks, and habits (*viz.*) according to what men would be accounted, not what they are, and this of necessity; for while men by stretching themselves beyond their estates in outward accommodations deceive and delude others, and thereby would be accounted rich and able, if they be not as they seeme, they must blame themselves, not the Assessors; yea, and on the other side, many are assessed too little, that live closely, and will rather suffer ruine to fall upon themselves and kingdome, then be at any expence to defend either: however the suffering party hath no just cause to complaine, for if they had shewed their willingnesse by carrying in a twentieth part of their estates voluntarily, they might have prevented this over-assessement; and that which helps all at last is, if men be indeed over-rated, they may by making Affidavit of their inability to the Committee appointed for easing such as justly complaine, have right, then which there can be no other way of redresse, neither is it ordinary for men that doe most to complain, but those which have done least, and best able who by reason of their disaffection to the Parliament and kingdome complaine rather then for want of abilities, and none but men evilly and malignantly disposed, call a moderate distresse for non-payment of a just assessement (Plundering)

I know indeed divers have left their trades and shut up shops upon such distresse and sale of part of their goods, and good reason; why, some have made it a cloake to cover their knavery in cousening of their creditors; some other rest upon a promise of satisfaction from his Majesty for all that is taken from them by distresse, yea and expect also a constant salary all the while their shops are shut, and I know nothing to the contrary, to their comfort be it spoken, but they shall have both together, especially his Majesty having such a carefull crew about him, studying nothing lesse then his honour and credit; but in case prerogative be not advanced, thou wilt not I know expect any such satisfaction, by reason the Parliament will not permit to recrute such Delinquents, and if it be set up in the kingdome, yet it will be found unlawfull and over-impudency, for these cunning coxcombs to demand such pretended debts as these, nay it will be over-boldnesse for them to challenge any propriety in any thing they have left (what, is not then all the Kings?)

R. I wonder by what power the Parliament take away a twentieth part of mens estates.

L. I wonder by what power you question that, are they to give account to you, or are you rather bound to submit to Parliament proceedings? they are chosen, and to them the affaires of Church and Commonweale committed by the whole kingdome, and behoves it you to quarrell at their commands in order to the republike? Why doe you not as well question by what power they sit, by what power they Act any thing else, and by what power they raised an Army for defence of Parliament and kingdome? Certainly it had beene a slender businesse for them to have raised an Army, and had not power to raise meanes also to maintaine it; nay, I wonder why any dares be so bold to question their proceedings, seeing as they are the representative body of the Kingdome, they have the power of our Lawes, Liberties, Estates, and all that belongs to us; and this power they usurp not, but is given them by the Kingdome.

Lastly, why doe yee not as well aske, by what power the Kings takers take all?

R. Me thinkes the Parliament might yeeld a little, and the King a little, that we might have peace, for if warre last the Kingdome will bee undone.

L. The difference is so great that either one or both must yeeld a great deale, or else there is not like to be any sound peace, now it is fit for the faulty to confesse their failings on which side soever it be, and if the Parliament went on illegally and unwarrantably, there is no question but they would acknowledge with all subjection their errour, knowing they can benefit nothing by opposing his Majesty; nay they have beene and will bee ready to yeeld to any propositions that may tend to his Majesties honour and the Kingdomes safety, but no conditions will be condescended to by that prevailing popish Counsell about his Majestie, that may conduce to either, but such as are inconsistent with both, knowing that such conditions tend not to protect such desperate Delinquents as themselves, therefore they indeavour to destroy the Law rather then punish the offender, and to trample downe all justice, rather then Traytors shall have legall triall.

Againe, if the Parliament errein any thing, it is their clemency in non-execution of justice upon Delinquents, having forborne so long the lash, that their children are grown stubborne and incorrigible, nay they are not now able to master them, for had they sent *Strafford*, *Digby*, *Finch*, and halfe a dozen more to Bloxford together, I beleeve there would fewer of them have taken their degrees at the University, or have beene so bold to out-face Parliament and Kingdome as they doe; it's pity hath almost spoild

spoild both City and Kingdomes: as for being undone by warre, it's better then by being undone by a false and unsound peace, this warre may waste us and there is an end, but an unhappy and unsafe peace may destroy both Law, Religion, estates, lives, and posterities, which by warre we are still in hope to protect and preserve.

R. But in assisting of King or Parliament, me thinkes those Countries whose Burgesses are with the King, should especially assist his Majesty, by reason what the Parliament doth is without the consent of them that should act for them.

L. I must confesse, were their standing now as lawfull, and the same wherin they were put by the Countrey, you say something, but if they have betrayed their Countrey and Kingdome, and illegally deserted the service of the Parliament, few Countries I thinke are so silly to side with one or two particular Delinquents rather then the body of a Parliament; rather let them blame themselves for making of no better choyce, and be the first that put their hands to bring them to exemplary punishment, and in so doing they shall declare themselves friends both to Church and State: these things I answer briefely, as many other frivolous objections following, by reason I would not spin out the discourse too long, lest I be too tedious.

R. But why doe the Parliament stop the Kings Proclamations, and will not permit them to be proclaimed?

L. First, by the same reason I may aske you why his Majesty stops as much as in him lies, Parliament Votes and Ordinances; for look how much effect the one is of at *London*, the other is at *Oxford*.

Secondly, Proclamations in a Parliament time without a Parliament consent are of no force, although out of Parliament time, they are binding to every subject.

Thirdly, the bent of them is against the Parliament and their proceedings, and so consequently against the welfare of the Kingdome.

Fourthly, who now knowes what's the Kings properly, seeing divers things that come forth under the Great Seale are by his Majesty denied to be his, as the Rebels Commission in *Ireland*, Commission to the Lord *Finch*, for his and *Dighies* departure? and I thinke he owns not the Commission given to *Challener*, *Tompkins*, &c. for the effecting that late treason upon the City of *London*; neither did he owne that plot of bringing up the Prelatical Army against the Parliament.

Fifthly, I know no great need the King had to goe to *Oxford*, to proclaime his will at *London*, it's a mystery to thinke that to be the neareſt way to wood, seeing he might if he pleased both print and publish any lawfull Decree at *London*.

R. I assure you the Kings Declarations and Answers are very excellent ones, and in my opinion very satisfactory.

L. I know his Majesty hath quick wits and good pens with him, they can give good language when they list, and they have hereto far out-witted, and out-writ those that have writ for Parliament, by reason the Parliaments Cause must plead for it selfe; empty vessels make most noyse; their writings have enough of *Aulicus*, but little of *Britanicus*, and more of both then is of truth: and truly let us weigh their writings and proceedings, and we shall finde them like the shearing of a Hog, with a great cry, and little wooll, more wit then honesty, many protestations, but few practises; an ill cause had need to be well managed, while a good cause is Substantive, and if men will be worded, argued, or jeered out of their proprieties, possessions, let them have the staffe and wallet, and welcome fooles are satisfied with fancies and flourishes, but wise men looke more to substance then ceremony; and I doubt not but the judicious observers of both the Parliaments Declarations and Remonstrances, and those that issue out of *Oxford*, will finde the one reall, the other verball: truth pleads for it selfe whilst errour and falshood must have Logick and Rhetorick, like a painted strumpet to set her to sale, while honest women are content with homely habit, and yet of farre better repute amongst her neighbours.

R. I wonder what Reformation the Parliament would have, I am sure the Kingdome flourished when the Bishops had power, many yeeres this Land was filled with peace and plenty, that is now become miserable; were not our fore-fathers as wise as we, and yet they approved of Bishops?

L. And truly I wonder why you wonder, considering we live in a time when God is a working of wonders, and by a Parliament of Worthies, nay of wonders, and I may justly marvell that you are so wonderfull blind not to see the great want there is of a thorough Reformation, seeing you I know professe your selfe a true Protestant: but yet to keepe you from wondering your selfe out of your wits, consider,

First, that the doctrine and discipline of our Church is wonderfully corrupt and depraved, and therefore hath need enough of a speedy and thorough Reformation; shall I need to tell you, or have yee not heard enough of Episcopall usurpations and tyranny exercised over Gods people, even of latter times? if you have beene so busied about the world, that you took no knowledge thereof, or perhaps held it a point of your wisdome to be ignorant of the wayes and worship of God, and were perhaps willing to imbrace that Hierarchical hoch-poch, composed of the Egyptians Onyons and Garlick, which these cunning confectionaries, or rather infectionaries had jumbled together, which whilst you were supping, were not so wise as the children, to finde out the colloquintida in the pot, which would have poysoned you and us all. For your better nodification know,

First, That the government of the Church of *England*, by Bishops, Deans &c. is the very same that so many hundreds of yeeres hath been extant at *Rome*, there first invented, there principally cryed up and practised, and indeed indevoured to bee kept in here till they had subjected this kingdome also to the yoke of the Roman Antichrist; nay, were Gods people persecuted ever by any but Heathens, except by a popish and prelaticall Hierarchy? And just as the Pope and his shavelings, doe persecute the people of God that fall in their clutches (*In nomine Domini*) so these Bishops of our times, popish prelates, persecute the true Protestants out of zeale for God, that they may have things in the Church (dissent) from God and his word, and according to their orderly disorder, crying up their ceremonies, and Idolatrous inventions, prosecuting them, and persecuting all that would not worship their golden Calves, with suspendings, banishings, Imprisonments, whippings, pilories, stigmatizing, cropping, and cruell dismembring them, stopping the mouths of Gods Ministers, such as they call Puritans, and yet out of the depth of their deceit, wonder why they speake through the nose, and this rather for want of grace then ignorance; if the government of the Church of *Rome* bee corrupt, so is the government of the Church of *England* by Bishops, &c. that beeing all one.

Secondly, Know they had not only poysoned and pestered the Church with their (will) worship, and humane inventions, cringing in the Church, but climing high in Courts of Judicature, that the Kingdome was in such a poore condition, that no Court could proceed in any thing, that crossed or contradicted (their will.) Therefore *William Laud* had not his name for nought, to tell you plaine, will was Lawed and Law was willed, and if any thing had not falne out so by succession, yet that little Metropolitan was bold to boast hee could, nay, hee would make it Law, so that wee had the name of Law onely left, and the outside of Religion, but for power of godlinesse, or just proceedings in our Courts of Justice, let the numberlesse number of our impartiall and innocent Judges left at home, justifie; while those that were ignorant of uprightnesse, advanced to the University, there to commence artificiall Knaves, and when they are sufficiently *Oxon-ised*, they shall bee cashiered all company of Roundheads.

Thirdly, As for the peace and plenty wee injoyed, when these Abbeylubbers ruled the rost, it was more Gods mercy then their indevours any way, for the men of that generation have been ever enemies to true peace, yet peace and plenty are not alwayes essentiall or un-erring marks and signs of a true Church, for then the Pope may plead for all his trash and trumpery, and papists may plead for the quiet of their Church, and the peace

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and prosperity they injoy at *Rome*, and wee may well say it was a good world with us when wee had forty egges a penny, although at that time the whole kingdome was overspread with popery, so those foolish people the Prophet *Jeremiah* speakes of, *Jer.* 7. 18. *Jerem.* 44. 17, 18, 19. had the very same plea for their Idolatry; Oh, say they to the Prophet, *Wee will not heare thee, but will doe what seems best to us, for since wee left off to make cakes to the Queene of Heaven, and burn incense to her, Victuals is dearer, and its not so well with us.* But saith the Prophet, *Therefore is this evill come upon you.* So say I; even for dancing after the Idolatrous inventions of our popish Prelates, for ought I know, is all this evill come upon the kingdome: better were wee to have therefore an unquiet kingdome in order to Reformation, a thousand times, then all the peace in the world, in order to Popery and prophaneneſſe, for its Truth that brings true Peace, and prosperity, and its a wonderfull mercy of God, that for the Idolatry and prophaneneſſe, pride, oppression, injustice, and persecution, practised in this kingdome, the Lord had not long agoe laid us waste.

Fourthly, Wee had no quiet by Bishops and their government, longer then they could wrest it out of our hands; remember how quiet they were in Queen *Maries* dayes, what harmfull creatures were they then, and what peace procured they to the Kingdome, and how much blood spilt they? and in Queen *Elizabeths* dayes they were a little manacled and muzled, they could not bite, nor durst attempt their villanies; in King *James* his dayes they began to creepe and insinuate into the Kings favour and affection, and so in with our King, and by little and little stole away his love from his Subjects and his affections to Religion, or the professors thereof by casting aspersion upon them, telling the King as *Haman* told *Ahashuerosh*, those people were contrary to his Laws, and Customes, enemies to his Prerogative, and disturbers of Church and State, and so made his Majesty irreconcileable to all that practised godlineſſe, covering all their cruelty under his Majesties Commission, labouring to preferre Papists to places of honour and trust, both at Court and in all other places of consequence, suspending godly Divines, setting up prophane and idle Priests, many of them of beastlike behaviour, more fit to feed swine, then to bee Shepherds to the flock of Christ, as appeares by the Catalogue of such as were sequestred by Parliament, and the causes for what most notoriously, but such they were, that while godly men, they knew, would strain at their mites, these would swallow Millstones, so they might have their meanes continued; and when, both by subtilty and violence they had laid this ground in the Ministery, then they bring in their will-worship, as first, second, and third service, bowing at the word Jesus, kneeling at the Communion-Table, turning the Table Altarwise, spreading the cloth, setting up

Candlestickes, and Tapers, and then intending to introduce palpable popery, they framed an Oath to be taken, and such a one as should allow of all their abominations, and support their most impious purposes and practises, that either they or any of their Romish regiment could invent, as witnesse their execrable Oath of &c. and their new cast Canons, which are now flying about their eares; and this course they conceived best, by reason, if they did not binde men by oath to betray themselves in their Laws and Religion, they could not bring about their businesse, knowing the word of God had been preached so many yeers among us, that this generation could never have been so palpably blinded, as to practise these popish inventions; when as they must at length, as they intended, bring out their Idoll Masse, they were wise, and by little and little would have purged out the power of godlinesse, corrupting the Universities, slaying the Infants of the Hebrews, as much as in them lay, but that some godly Midwives there preserved them, whom God hath blessed since, and I hope will so for ever, for keeping some Colleges as free as they could, from their Idolatrous Ceremonies which would have poysoned all; well they had got power in the Courts of Justice swaid solely his Majesty, they could call Parliaments, and cashiere them at pleasure, but all this power by Gods providence being taken from them, now they have no way but one, and that which they could not effect by subtilty, they now endeavour by strength; therfore have they caused his Majesty to desert the Parliament, and draw his Sword upon his Loyall loving Subjects the Parliament, and have made him as irreconciliable to them, as to the Puritane, and to take to his protection Popish Prelates, and Papisticall Delinquents, Traytors, Monopolizers, prophane Atheists, high-way Rogues, nay, who not, to their assistance, Irish Rebels, French & Spanish; nay, all Countrey Cavaliers, who under pretence of fighting for his Majesties Prerogative, would bring in that by the Sword, which the Canons, oaths, and other stratagems, have fail'd in; this being their last shift, it concernes all Gods people unanimously to set against them.

Fifthly, When you aske mee what Reformation the Parliament would have? I answer, such as should bee according to the Word of God, therefore they have conveened a nationall Synod to consult upon such a Discipline and government, &c. and as should bee found agreeable thereunto: if so, why should wee not labour with them? what if our Fathers were content to drinke in wood, if wee can drinke in silver, shall wee complaine? neither doth God expect lesse at our hands; wee have had greater light, more meanes, therefore must indevour a higher pitch of Reformation, therefore as God hath set them in place to steere the ship of the Kingdome, let us in our places, helpe them with our prayers, and purses, leave the successe to God, never feare famine and misery, better bee miserable in this

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life then for ever to bee miſerable, a time in order to happineſſe for ever is better then to be happy a time in order to perpetuall miſery.

R. Well what thinke you of the Scots? they are now in the Kingdome, will they not thinke you make their owne ends upon it? come, come, they are a ſubtle nation, and they would bee hanged before they would have come into the Kingdome were it not for their owne advantage, remember they put the Kingdome to no ſmall charge not long ſince.

L. You may remember alſo not long ſince you ſaid you would bee hanged if ever they came hither, yet I ſhall rather give you a reprieve till they have given ſufficient teſtimony of their fidelitie, then give you the reward of your raſhneſſe; but they are come into the Kingdome, and wee have great occaſion to bleſſe God for it. I deny not but that many particular men imployed in their Army ſeeke themſelves, their honours and advantages as in our owne Army, although I ſhall condemne him that makes that his higheſt aime; I doubt not alſo but that the State of Scotland aime at themſelves thus farre, to preſerve their Lawes, their Liberties, and priviledges, proprietie of eſtates, &c. as our Parliament and our owne Kingdome doe: but I am confident neither their Counſell of State, nor our Parliament, nor the generalitie of their Armie or our owne either doe make this their higheſt end, but am confident they primarily aime at Gods glory, the propagating the Goſpel of Jeſus Chriſt, the ſetling of true Religion, perfecting the great worke of reformation, the purging out of Church and State corrupt wayes, worſhips and workes, Idolatry, prophaneneſſe, &c. bringing to condigne puniſhment traytorous delinquents, and indeaver the injoyment of all the ordinances of Chriſt in their power and puritie, making all other advantages ſubordinate to theſe of higher nature, and that they doe thus, it is cleare from divers grounds.

Firſt, Conſider when they entred the Kingdome before, how they were reproached, calumned by our Malignant royaliſts, that if ever they came in, they would hardly ever bee got out, that they would make all their owne, that they were enemies to the King, and Rebels and Traytors of a high nature: experience gave the lie to their accuſers; they behaved themſelves ſo honorably and honeſtly in the Kingdome, that the very Malignants themſelves confeſſed they outſtript their expectations; they were pious in all their proceedings, never undertooke any deſigne of conſequence but ſought God by faſting, &c. a man might goe through their Armie and not heare an oath, a woman of any degree might paſſe freely without abuſe, not a Hen, a Pigge, an Apple ſuffered to bee taken by violence, departed not without diſcharging all their debts either with monies, commoditie or other engagements equivalent; nay the ſupreme State of our Kingdome; nay his Majeſtie himſelfe declaring them loyall

and loving Subjects, till his mischievous Machiavills stirred up the fire againe, and indeavored to make him againe ireconcileable to them, to breake all vowes and contracts of pacification, and the second time to raise an episcopall warre against them, but that our happy and hopefull Parliament put an end to it. I could on the contrary tell you of the Prelaticall Army, what swearing, blasphemings, rapines and unheard of villanies and outrages were committed by them, but that they have now returned with seven devills worse then the first, whose inhumanities out-stript either pen or pate to demonstrate, experience of this being our worst Schoolemaster, these being but beginnings, while now their abominable courses are countenanced (*cum privilegio.*)

Secondly, consider how oft have they by fasting and prayers sought God in the behalfe of this Kingdome? have not they beene all this while more sensible of our misery then wee our selves? have not they therefore often petitioned his Majestie for a reconciliation between him and his Parliament, &c. having sent so many humble messages and honorable messengers to him till they could send no more, his Majestie by evill counsell not affording them any conduct through the quarters of his rude Cavaliers, that they were forced to returne in a strange manner, not beseeming Subjects of that ranke.

Thirdly, have they not beene offered large bribes to decline the Parliament, and side with the Popish army? how many hundred thousand pounds, what part of the Kingdome should they have added to their Kingdome, yea the plunder of this great Citie of *London* as a reward? but herein appeares their fidelitie, they wave all for the cause of God and kingdome, and rather suffer to hazard lives and fortunes with the Parliament, then receive these large proffers to betray the Kingdome; not but that the State of this Kingdome hath, and as reason is, doth assist them in their advance, but alas what is it to such an army if they should not doe much more themselves, having engaged both their persons, purses, yea publique faith, and all for repayment if God once reduce this kingdome?

Fourthly, these that doubt of their dealing may read their Declaration, the Vow and Covenant entred into before God and all the Christian world; wherein they with our ever honoured great Counsell of State doe joyntly ingage themselves in all they are or have for the effecting of the great blessings aforesaid, as namely the advancing of Gods glory, the propagating the Gospell, the setting up the Kingdome of Jesus Christ, perfecting the worke of reformation, defence of the true reformed Protestant Religion, the defence of the Laws of both the Kingdomes, Libertie of Subjects, priviledges of Parliament, bringing malefactors to due execution, yea and that which our Malignants pretend they doe not beleeve, the

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defence of his Majesties person legall, prerogative, Crowne and reall dignitie, as they desire to answer the contrary at the last generall day, when the hearts and secrets of all men shall bee laid open and discovered. And whereas you say, you will bee hanged if they come not for their owne advantage: I grant you that I doubt not but their comming will bee the advantage of their nation and ours also, yea of all reformed Protestant Churches and Kingdomes, and better were it you and a thousand more that are enemies to the State should come to so faire an end then that the great designe on foot prosecuted by them and us also should miscarry.

5. When as you say they cost the Kingdome no small matter the last time they were in it, as you may perceive where I have writ concerning the causes of our now Parliament, the triennall Act, and Act of continuance, and divers other Acts of grace as you call them: I say wee may all say for these (God a mercy good Scot) these being granted before mony could bee got to cleare the kingdome of them, neither I beleeve had these beene granted but to procure money to send them away; therefore, well considered, the great mercy wee enjoy by their being here will give full satisfaction for the charge we were at by them.

Sixtly, they intend nothing in all their proceedings but what may bee approved by our supreame Councell, and what may tend to the good of both Nations, and therefore have mutually concluded to appoint a selected Committee to sit and agitate with a selected Committee of our owne, upon such things as may tend to the publique weale of both Nations, so that they doe nothing of themselves now they are here, neither did they advance hither without a lawfull call from the Parliament; and indeed wee may rather grieve wee have beene hindered their brotherly assistance so long, then that they are come in to our helpe, blessed bee God that gave them hearts to withstand such strong tamperings and temptations as they have beene exercised withall.

Seventhly, For that they are a subtill Nation as you say; they (I am sure) had need to bee so, for they have to doe with a subtill generation, the Jesuiticall and prelaticall faction, and doubtlesse that God that hath made them wise as Serpents, will make them innocent as Doves.

R. Well, well, let them doe their worst, the Kings party is strong enough to deale with them, I beleeve the Earle of *Newcastle* will give them such a welcome as they never had in their lives, hee is at least 6000. horse, and in a short warning can make himselfe as strong as he pleases of Foot; Alas you thinke the Scots will carry all before them: Come, come, the Kings Army in all parts consists of old knowing Souldiers, and brave resolute men that will not turne their backs.

L. Nay as for doing their worst, neither they intend nor wee expect, but that

that they ſhall rather doe their beſt, and leave ill doing to thoſe that are good at nothing elſe, *viz.* thoſe that are the chiefe procurers of the Kings evill, the higheſt evill in the Kingdome, that the Kings party as they call it is ſtrong enough to deale with them, I deny, if you will reaſon according to probability: the Scots, my friend, are about 20000. ſtrong, and I beleeve ſuch a formidable Army our Prelaticall nor Popiſh partie never had; I never heard yet that they ever with all the Force they could make, got ſucceſſe upon 10000. of the Parliaments Forces, but I have knowne the halfe of 10000. give the greateſt Force Prince *Rupert* could make, ſuch a welcome as they never cared to ſtay either to make reckoning, or to call for a come againe, as at *Edge-hill*, *Newbery*, *Salt-Heath*, &c. The Earles Forces conſiſt of ſix thouſand Horſe and as many Foot as hee can get, not as hee would, I thinke if you well conſider, the Scots are as well able to deale with him and his Army as the Parliaments forces have beene to deale with all the Anti-Parliament in the Kingdome before their comming: the Lord *Hopton* was uſed to bee your hope in the South, Lord *Byron* in the Northweſt, *New-Caſtle* in the North; the two firſt have not beene aſhamed to turne their backs, and I beleeve the third will hardly have the boldneſſe to looke the Scots long in the face. That the Scots ſhould carry all before them, we expect not, they have more care of their countrey and Kingdome then to make havock by burning and pulling downe houſes and ſweeping the Country of all that may inable them to ſubſiſt; but that they by Gods aſſiſtance will drive the Northerne Earle and his accomplices before them, I doubt not, by reaſon hee will not ſtay for them to carry; or that the Scots ſhould do all, we looke not, wee muſt leave a little worke for the Lord *Fairefax* and his noble ſonne Sir *Thomas*.

2. The Kings partie, as you call it, are moſt old Souldiers and knowing able men that will not turne their backe: I ſay, much good may they doe him, more then ever they intended; is it not a ſhame thinke you that ſo many old Souldiers, able men, ſtout Champions, to bee boy-beaten, a company of poore Shrove-Tueſday boyes make them as afraid as an apè ot a whip, theſe are but the boyes, and our Apprentices; what will they doe thinke you now, that the men of our Citie goe out againſt them? mee thinkes they ſhould ruminate upon *Alton*, and *Arundell*, *Gainesbery* and *Grafton* houſe, *Nantwich*, *Newbery*, and *Northampton*, as ſymptomes of their deſtruction that would deſtroy their owne Nation: as for turning their backs, I thinke they cannot well turne them more ſhamefully then they have unleſſe they will turne the inſide outward, for that I doubt not is foule enough; but at all the places before mentioned, not to ſpeake of many other that time hath wore out of remembrance, they that eſcaped found a paire of heeles worth two paire of hands. I ſhall tell you a true ſtrange ſtory of

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one of their braveſt damme-boyes they have that found this by experience, and I can tell it of him by experience, a notable domineering Captaine of a Troop of horſe under the command of the Lord *Craford*, quartering at an honeſt Farmers houſe at *Eaſtworlingham*, about a mile and a halfe from *Alton*, having ſpoiled and made havock of all they found there, both oxen, horſes, corne, and what elſe the houſe had in it; was uſed daily to curſe Sir *William Waller*, that noble Gentleman, moſt direfully, and not above three dayes before Sir *Williams* forces ſurpriſed the Crafordians and Hoptonians there, he thruſt his ſword into the fire, made it red hot, and ran out with it into the aire, and ſwore God damme him if he had that rogue *Waller* there, he would run it red-hot into his guts: but this deſperado that thus threatned the wind, when Sir *William* and his forces came, both he with his Troop, his noble Lord *Craven, alias Craford*, wiſhed their Horſes legs had been wings, ſo terrible was the newes of Sir *Williams* approach to them, forces a poor Country-man to ride behind one of them to ſhew them an unfrequented way, or they would runne him thorow, though the poore man was not halfe ſo well ſeene in ſuch paths as themſelves; and for his reward the generous Lord his owne hand gave him a ſhilling: whether this were turning the back or no, judge, while he left his forces to be ſurpriſed, (their knowledg) taught them better fly then fight, they being old Souldiers.

Thirdly, but admit the Earle of *New-Caſtle* were able to deale with the *Scots*, alas he hath one that is ingaged againſt him, that is able to ſave without *Scots* or *Engliſh* either, whoſe wrath none can withſtand, who is able to make, and will make that confidence that is in mans arm or in horſes to be accurſed, therefore while ſome truſt in Horſes, ſome in Chariots, let us remember the name of our God.

Fourthly, as for being called to account another day, if the Kings party doe prevaile: I queſtion not but it may be a truth, that if they prevaile, all that have beene eminent helps to the Kingdome and Parliament, will bee eminent ſufferers, but we have a better rule then to feare him that can onely kill the body, there will come another manner of a day of account then you ſpeake of, when King and Subject, and all ſhall anſwer for what they have done in the body, whether it be good or evill, and then all Kings that have oppoſed the Lord Chriſt, ſhall have no more priviledge then the pooreſt peſant, and then ſhall all that have declined the aſſiſtance of God and the Kingdome feele a heavier cenſure then any earthly King can lay upon them: beſides, they are accurſed in this life, Curſe yee *Meros, &c.* Yea, curſed be he that doth the worke of the Lord negligently: yea curſed bee he that witholdeth his ſword from bloud. And what thinke you if the Parliament prevaile, as no doubt but they will, truth will take place in the end, God will bring his worke to paſſe; what will become of all oppoſers

of this great worke of Reformation, all that have counselled or assisted his Majesty in this unnaturall and illegall quarrell, or have denied to assist the Parliament and Kingdome in their just defence, surely they will be dealt withall in such a way, albeit it will be short of their deserving, or what the adverse party would inflict upon the godly, yet such measure they shall have as will not well relish or please their palats. I beleeve Tiburne and the Scaffold at Tower-hill will have more worke then they have had many a yeere.

R. You tell me of prentice boyes, and no doubt but many in the Parliament service are so, but I know there is abundance of broken Citizens, Merchants, and Shop-keepers that could never pay their debts, have fallen into this way, that have had little respect to Religion, onely to enrich themselves by the warre.

L. I will not deny but among many brave Gentlemen and Citizens of good ranke, who have left callings, estate, wives, families, and fortunes, to serve the State; some that have entered upon this service may have been men of lesse fortunes, that have partly for Religions sake, partly for their owne ends ingaged their persons in actuall service: and doe yee thinke none now in Armes on the other side are or have beene men of lesse fortunes? yea doubtlesse a hundred for one I dare presume, the very refuge for all high-way men, theeves, robbers, drunkards, spend-thrifts, broken Citizens, and of all disaffected persons in the City: neither doe I blame any man trusted with the great affairs of an Army, for entertaining any man that wil fight on his side, onely I desire men would as neare as they can, labour for a good cause and a good call to it; it is not the custome among Souldiers to aske what callings men are, or have beene of, but whether they will fight, yea or no; and as for inriching themselves by the service, I say let them be faithfull in their trust, and zealous for God and the Kingdomes Cause, and much good may it doe them, the labourer is worthy of his hire; they venture their lives for it, and if they winne gold, on Gods name let them weare it: what mens particular ends are, we look not upon; are they usefull to the State? then fit for imployment, and if men of lesse fortunes will turne Souldiers to advance themselves, knowing they may be entertained on either side, if they be qualified alike, the honest part I hope may as well side with the Parliament, as the knaves with the Cavaliers.

Besides, we know it hath beene a custome of old for men of low and lesse fortunes to turne Souldiers to gaine honour beyond Sea, this hath beene a last refuge, the calling is lawfull, if the Cause be good, and never more needfull then now, men may now serve God and the Kingdome at home, who were used to travell and take hard adventures abroad.

R. But the King hath proclaimed all Rebels that fight against him.

L. It

L. It is true, and so they are rightly understood, for they indeed fight against him that are neareſt to him, and seemingly his beſt subjects, while those that fight against his evill Councell and company, to maintaine his Lawes, his Person, his Crowne, his Progeny and legall Prerogative, the true Religion and Gospel of Christ, though they seeme to fight against him yet indeed it is principally for him, the Lord give him a heart to see it. I dare presume, were the King in the middle of the Parliament, he would be honourably entertained; but were our Parliament in the midſt of his Cavaleriſed Counsellers, we might expect never to see them more.

Secondly, as for the Kings Proclamations in Parliament time, without Parliament consent, as I have formerly said, they are not, nor never were in *England*, binding to any subject; corrupt Counsels draw forth corrupt concluſions: we know the *Scots* were proclaimed Traytors and Rebels, yet againe called faithfull and loyall loving subjects, and I doubt not if God undeceive his Majesties heart, he will esteeme them beſt that have oppoſed his illegall courses and wicked Counsels moſt.

Thirdly, know it's worse to be accounted a Rebel by the supreme Councell of the Kingdome, as all that adhere and are assistant to this unnaturall warre against the Parliament are, then to be so accounted by a seduced Prince, and will be of as dangerous concernments: they really fight against the Parliament and Kingdome; but the other could never yet be made appeare to fight against the King.

R. You say the Round-heads doe not fight against the King, did you ever since this difference began, heare them pray for the King as they ought, as he is the supreme head of the Church, and as defender of the true ancient, Catholike and Apoſtolike faith, but onely as they please?

L. You say well in that they doe not fight against his Majesty, but that they pray not for him at all, you cannot say: true, they pray not for him in such termes, as you it seemes would have them, as Defender of the Faith, by reason he appeares in the view of all his Proteſtant subjects to be rather a deſtroyer of the Saints, and if they shall pray for him under such a notion, they shall but mock God and take his name in vaine; and it were just with God to make him no other to us, while we bleſſe God for what he is not, as our Oxonians give thankes for pretended victories, nay for the greateſt overthrowes that ever they received, as for *Edge-hill*, *Newbery*, *&c.* For Defender of the Catholike Faith as it is written in *Roman* hand, they cannot, nor dare not, ſtile him, the Jeſuits are ready to give him that honour, I would to God he were well rid of it; the Round-heads, as you call them, and as indeed they are, doe dearely and earneſtly seeke God in his behalfe, that God would open his eyes, turne his heart, preſerve his person, and provide for the peace of the Kingdome, and of his soule for ever here-

after, to give a happy reconciliation betweene him and his Parliament, that may tend to Gods glory; and this is that which he and we all ſtand more in need of, then to flatter him and to mock God, and to conſen our owne ſelves and poſterities, and certainly all vaine repetitions in prayer will returne into the boſome of ſuch as utter them and as for ſupreme head of the Church we acknowledge none but Jeſus Chriſt, although we deſire to give the civill Chriſtian Magiſtrate all the honour that belongs to him, as God hath placed him over us all in the publike Chaire of the Kingdome.

R. Doe yee not ſee what abundance of vaporing blades the Parliament imployes, that doe little or nothing but vapour about the ſtreets; I could name a good many that never did them much ſervice, and yet have conſtant pay, and that round allowance too, ſuch I warrant as care not how long the warre laſts, and will, if they can, ſpin it out as long as there is any money left in the Kingdome for them; fellowes that were the other day hardly able to ſay bo to a Gooſe, now are become brave fellowes with long ſcarffes and ſwords & more good clothes on their backs then ever they wore in their lives before, and theſe forſooth will be beleeved and hearkened to before many of the beſt men in the Kingdome, and theſe by miſinformation ſtirre up and foment new troubles every day, I meane not onely theſe that doe little, but ſleepe in many unneceſſary Garriſons abroad, but many that have conſtant pay and places to looke to a company of mud-wals at home, confiding men; for my part, were I minded to doe any thing at all, I had rather goe out in my owne perſon then maintaine ſuch a company of idle proud fellowes that know no more what belongs to a Souldier then I know how to be Pope of *Rome*.

L. You ſtill bewray more Royalty then Loyaltie, and more Malignancy then Modeſty or honeſty; it ſeemes the brave habits of the Parliament Souldiers trouble you, who I underſtand have contributed nothing to their maintenance; you tell me of their vapouring about the ſtreets, I bleſſe God they are able to hold up their heads and ſhew their faces with more comfort and credit that live upon the Parliament pay, then thoſe domineering damme Boyes on the Anti-Parliament part, that live onely by pillage and plunder; and mee thinkes you ſhould bee as glad to ſee a Man grace the Kingdome and Cauſe, as to ſweare, ſwill, drinke, and drab away their moneyes, as the Cavaliers many doe their plunder: beſides, is it not fit a man ſhould weare Gold that winnes it? our Souldiers I tell you venter their Limbes and lives for that they have; and get what they have in a way tending to Church and Kingdomes preſervation; and ſurely they of right may with comfort enjoy the fruit of their labour, better then your roaring, blaſpheming, ſoul-damming Cavaliers, the very Caterpillars of Church and Common-wealth; yet theſe have no meaſure in their exorbitant and

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fantastick accoutrements; nay, when they have good plunder, they can give as much to a baud, as will buy a good Buff coate; many of them swill away their Swords, and whore away their Whineyards; nay, that they may be more needy, they'l sweare away their soules, these fellowes indeed, they of them to whom their pillage is more precious, lay it on their backs to purpose, yet I never never heard you complaine of their exorbitances, but for the generality of them they are most dissolute Villaines, rather then they wil be tide to be sober, if they cannot have what they would, with five and a reach they'l pawne their very armes for good Ale. I dare presume at *Alton* our forces tooke a thousand of them that had not a hundred swords about them, if they had not pawned them, they had made such hast to run at one place or other from our faces, that they threw away their Armes like noble sparkes, as at *Nantwich*, *Newbery*, *Edgehill*, &c. nay, I cannot forget the folly of that noble Lord *Craford*, who made such hast to carry his Brother *Hopton* newes of Sir *William Wallers* comming to *Alton*, that hee left a good piece of Porke and a fat Pig at the fire, which were providing for his dinner; and though our Souldiers could not say bo to the Goose (that being fled) yet they made no bones of the Pig.

Secondly, besides, Souldiers are Gentlemen, and therefore ought to goe in such habit as beseemes their profession, no men under the Sun have more reason to be gallant then souldiers, that live upon the spoil of their enemies; and indeed this is that that incourages Souldiers, even the gallant accoutrements that belong to them often being the tropheesof their triumph, for when Drums are beating, Trumpets sounding, Horses neighing and prancing, Colours flying, Buff-coates on mens backs, Scarfes about their necks, Swords and Musquets glittering in the Field, Cannons roaring, Bullets flying, the sigh of valiant & couragious Commanders incouraging, a good cause to be managed, a good call to it and a good conscience within a man, none but fooles then feare death, and very cowards their enemy; I tell you, a true souldier is even to laugh at, nay, out-looke and outdare death it selfe.

Thirdly, for that you say our souldiers have constant pay, and doe no service for it but sleepe in needlesse Garrisons, and looke to a company of mud Walls. I Answer, their pay should be constant, but by the backwardnesse of such as you are, money not comming in, they are glad many times to feed upon short commons, and indeed poore men, common souldiers whose pay is but small at the best, had not need to be kept short of that, although too often they are so; and for our Commanders, blessed bee God, for the generality of them though they doe not maintaine themselves, 1 *Cor.* 9. 7. nor is there reason they should, yet they are able to doe it, if they bee put to it a while, and help their poore Souldiers too, can they but have

supply for their money of provision. That our Souldiers doe no service for their money; I am confident those that are in Armes against them, could be content they would doe lesse; but blessed be God, by his assistance they have done very valiantly, looke but within this three moneths, not to rip up all matter of *Edgehill*, *Newbery*, &c. whether the Army to destroy Church and Kingdome, bee not weakened 10000. I calculate thus: at *Alton*, 1000 slaine and taken, 500 whereof tooke up Armes for the Parliament, there is 1500; at *Arundel* 1200, wherof 4, or 500 tooke up Armes, which is as good as 1700 more; at *Gainsborough* about 800; at *Grafton* House 400; at *Nantwich* 1700, whereof 1000 took up Armes; at *Nottingham* 4 or 500; besides 700 slaine at the Siege of *Nantwich*, and what ran away in all these defeats, especially at *Nantwich* where they had the field to friend if so many were taken; its probable at least halfe so many fled; to say nothing of the last great defeat given *Hopton* in the west, or that in the north given the Earle of *Newcastle* at *Selby*, these being fresh enough in memory, will make good I hope our *Newarke* losse; If we consider the businesse well, we shall find a great stitch fallen in the Catholike coat, yea, such a rent made in their Garrisons, as will bee hard to be recruted, although they have the help of that Hispaniolized Gibsons garrison at *Oxford*; yea, and the Jesuiticall Junto with it. You speake also of our looking to a company of mud Walls, meaning our Brest workes and Fortifications about the City, by reason you care not how naked wee were, and how careless of our own preservation, it grieves you that the City is intrenched, and so well fortified but put case the walls are mud, there's men I hope within them that by Gods assistance are able to make as mad worke among the Cavaliers, as the men of *Gloucester*, at *Plymouth*, at *Nantwich*, &c. the mud walls made many of your *Oxfordians* (like) them; yea, and our good brasse Ordnance spake as strong Lines to them as our Lines of Communication are ready to doe when they come within Parley.

Againe, grant the Walls be mud, its the more credit to them that keepe them, and the more shame for them that are mudded by them, and out-dared with them, every coward can be safe in a Castle, but they must be men that look to the mud walls ye speak of: Nevertheless, God is our strength and he can preserve his people by mud Wals, as well as by strong Castles, the power of God is seen in the most contemptible meanes.

You say our Souldiers care not how long this war lasts, they'l spin it out, &c. truly, for that we leave to the old Souldiers that you speake of that are skild in that art, who you say are al with the King, & I doubt not but by the providence and care of our great Counsell, it shall bee spun out no further then as may serve to secure the Kingdom, & subdue the enemies of God and Kingdome: as for being fomenters and stirrers up of strife, and our souldiers being believed and hearkened to before many more emminent in the City; it is true, our Parliament hath more reason to hearken to them that

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jeopard their lives in the service rather then those that will rather suffer Parliament and Kingdom to perish, then open their purses but by constraint, not doubting but they are so wise as to know who & what they heare & beleeve better then you and many more of your strain can teach them; indeed their wisdome, care, and zeale is that that troubles you, you would make us beleeve the Parliament is led by some private spirit, which is a thing too incredulous for any rationall man to think. Whereas you say you had rather goe in person then maintaine these vapouring fellowes, I must tell you he that is able to serve in his purse, and will not, will never serve in his person, unlesse in a way of treachery, and of such we have no need at all. You conclude they know no more what belongs to a Souldier then you doe how to be Pope of Rome; your comparison and condition are somthing suitable, for they know well although many bee new Souldiers, yet the Lord hath taught their hands to warre; &c. What knowledge you have how to be Pope of *Rome* I know not, a Papist I beleeve you are in heart, as appeares by your discourse, which is one maine step toward the seat, for your farther commencement I shall not need to prefer you to your ghostly *Canterburian* Father, who will not bee wanting you know well enough to give your farther destruction.

Lastly, I would neither have you nor any man else grudge the pay of Commanders, let them be faithful & carefull to discharge their trust conscionably, and be active for God and the Kingdome, as for the generality they are; and then much good may doe them, they have no more then is allowed in all the parts of the Christian World; but for all perfidious Cowards and idle Drones, Reformadoes, *&c.* that get much pay for small or no service, I hope our most noble Generall, and Honourable Parliament will consider them, and give poore Souldiers that beg about the City, limlesse and moneylesse, part of it to keepe them out of the streets, which is one of the greatest shames to our Nation, and the greatest deserting to the service that can bee, that men who have lost their Limbs and ventured their Lives in the Parliament service, should bee forced to beg their bread, whilst many vapour away the States money, that neither have command of companies, nor doe any other then particular duty, and yet have as much pay as those that take charge of companies; the cashiering of these would not only maintain maimed Souldiers, but give a good stroke to the recruting his Excellencies Army with able fighting men.

R. I would you could shew me any place of Scripture that tolerates men to take up Arms against their King?

L. I have already answered, wee take not Armes up against him, but for him, to rescue him out of the hands of those that have seduced him both in Person and Judgement, and who will utterly ruine him, his Lawes, Kingdome

dome and Posterity if by Gods mercy not timely prevented by the care and wisdome of our great Councell: but of this heretofore: but that the Subject conjunctively in way of State defence may oppose the Kings commands may easily be proved, the ground, as I said, being selfe preservation, as in our State to fetch in Delinquents, to keepe out a Forraigne Enemy, or to provide against a homebred Insurrection, or the like: this both Nature, Scripture and the Lawes of the Kingdome will allow: but because many more able and learned men in the Law have largely cleared this by Law, and the Question being onely for an example from Scripture, I shall onely give satisfaction that way, 1 *Chron.* 12. 19. *David* went out against *Saul*, yet he was *Sauls* Subject at that time, not that *David* went out against *Sauls* Person, as appeared in that his heart smote him when hee cut off his Skirt, but that he went out against his evil Counsellers and Abettors must needs be meant, although they were strengthened by *Sauls* authority: and whereas its said, *Rom.* 13. 1. *Wee must bee Subject to the higher powers*; the Parliament being the highest Court of Justice in the Kingdome must needs be the higher powers of *England*, though the King be Supreme, yet they have the like power of declaring the Law, and most fit consequently to judge what is Law.

Againe, in 1 *Sam.* 14. 45. notwithstanding *Sauls* oath that *Jonathan* should dye, yet the People would not suffer a haire of his head to perish, but rescued him by violence: so againe 1 *Samuel* 19. 8. *David* said unto *Achish*, and what have I done, &c. Againe *David* removed to *Keilah* not that it was unlawful to defend himself there, but that the Lord reveal'd to him the men of *Keilah* would deliver him up to *Saul*: so *Azariah* the Priest, 2 *Chr.* 26. 17. when *Vzziah* the King would intermeddle with that belong'd not to him; for all he was the Lords annointed, he took eighty Priests of the Lord, and not only told the King this work he went about pertain'd not to him, but thrust him head and shoulders out of the Temple: they preferred not Prerogative above the law; and although the King indeavoured an usurpation of an illegall power; yet they, even the Priests, violently opposed him, yet not at all condemned by Scripture, but recorded of them as an act of zeale and valour.

So againe remember the Prophet *Elisha*, the King sent messengers to take away his life, 2 *Kings* 6. 23. (as once our King did to the five Members of Parliament) what doth *Elisha* subject himself to this illegall and tyrannicall humor? no, nothing lesse, but cals the King murderer for his pains, shuts the doore upon the Messengers, yea, the elders themselves shut the doore upon him, and kept him Prisoner; now if it bee lawfull for a particular Subject to make his personall defence, surely a Nation, a Kingdom, a Common-weale, a Supreame Parliamentary Councell, called and conveened for that very purpose to defend and preserve from oppression, violence

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and tyranny; these I say, much more may, ought, and are bound in conscience both by Law of God, nature, and Nations, to take up Armes, even to defend themselves and Kingdome against the violence of any King whatsoever.

R. Well, to passe that, doe yee thinke these taxations will take hold of Kings servants, men by their places and offices freed from all such impositions and assessments; I never in my life knew but that mens Charters and offices should cleare them, &c.

L. I see by you that it's taxations that troubles you most of all, let the Cause be good or bad, but I shall endeavour to satisfie you in this also, being willing to remove all scruple that may retard the reliefe of the State; to deale plainly with you, I see no reason why any man should plead priviledge to exempt himselfe from bearing a part in the common preservation, whether they be persons extraordinary, or Kings servants in ordinary, whether imployed in Sea or Land, offices or service: onely such whose persons are already imployed in places of consequence and trust, they can serve but in one place, but being able, ought to contribute to the common safety, otherwise it is nothing else but to plead priviledge anti-preservation.

First, for I would know if the Kingdome be not supported and defended, what good thy office, place, or priviledge can doe thee? it is but a poore priviledge or office that a man can picke up in the ruins of his native Countrey, of Law, Religion, posterity, nay peradventure thou mayest lose thy owne life while thou art pleading priviledge; surely no Charter should with wise men have so large an extent, this will be found but lamentable liberty, thy owne child may be bound to curse thee for it, that thou shouldest so farre contend for thy owne liberty, till thou plead thy posterity into perpetuall bondage; truly although in regard of thy offices, thy person may be exempt from other service, yet a wise man would lay out something to procure freedome to his posterity, I would have such to propound the cause to themselves, and duly consider whether it be better to be at a little charge now to preserve his liberty, law, and priviledge, and posterity, or to plead priviledge while he loses all.

Secondly, consider what place, priviledge, Charter or office frees the Kings servants either ordinary or extraordinary from assisting him in this unnaturall warre against the Parliament, and shall these insolent infatuate fooles be content to be at charges to destroy a Kingdom and themselves also, and never once plead priviledge; and wilt thou bring thy priviledge in opposition to the Kingdomes, and thy owne, and posterities preservation? nay, admit thou couldst be safe thy self in the ruine of the Common-weale, oughtest thou not rather to preferre the publike before thy private interests and ends.

Thirdly, thou art a Kings servant: I pray thee consider what place or office can be confirmed to thee to any purpose, unlesse the Parliament be thy friend as well as the King; are they not able to doe thee good if thou comply with them, and as able to turne thee out of all, if thou decline to adhere to them? Thou seest the King is constrain'd to protect by violence those that in themselves are obnoxious to the sword of justice for their malignancy & delinquency, and I beleeve they wil wish in the end they had neither seduced the King, nor despised & opposed the Parliament, in both which they have as much as in them lies, betraied the whole Kingdom For I would have al men to know this, that he that assists not the Parliament, and he that's in actuall arms against them, will in the end drinke both of one cup, there being no place for Neuters in these times, as appeares by the late Declaration of both Kingdomes of *England* and *Scotland*, set forth for that purpose.

Fourthly, how many Lords, Knights, and Gentlemen of good worth now have ingaged themselves in the Kingdomes Cause, and joyn'd with the Parliament party, that although many of them were in offices and places of credit and consequence about his Majesty, yet have counted it wisdome to lay aside all such relations, and have concluded and chosen this to be their greatest priviledge, to stand upon their owne guard, and defend themselves in a Parliamentary way against the mischievous effects of the Hamans and Achitophels Counsels of our times, yea and have spent great estates in the prosecution of their proprieties, Religion, Lawes, &c. and wilt thou be so ridiculously foolish as to neglect thy owne safety by declining assistance and thy owne defence? I remember what our Saviour Christ saith to that rich foole in the Gospel, who had hugg'd his bags, fild his barnes, sung a Requiem to his soule, &c. Thou foole, this night shall thy soule be taken from thee, and then whose shal all these things be? So I may say to thee who ever thou art, while thou art heaping up thy treasure, raking after thy profit pleading for thy place and priviledge, in the neglect of Kingdomes defence; Thou fool, thy life may be taken violently from thee, thy goods, thy estate, thy offices of advantage, thy wife, thy children, all may shortly and justly come to be a prey to these sonnes of spoyle and ruine, and then what will all advantage thee that thou hast so prised in oppolition to thy owne safety? nay wil not this most of al grieve thee that all these things justly come upon thee, for thy owne malignancy, or neutralizing, or neglect of thy selfe and posterity? what will then thy place profit thee, thy priviledge procure thee? truly, rightly applied, remember, What shall it profit to winne the whole world, and to lose thy soule? wilt thou be of so base a pesantly spirit rather then thou wilt lose thy place, side with the ambitious and impious destructive practises of any prince? man, take heed, this is the way not onely as before to lose all thy temporals, but to bring soule and body both to perpetuall ruine.

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Nay, to reason with thee in thy owne element, dost thou think if the Cavaliers prevaile, they will favour thee the more, for that thou hast not assisted the Parliament; nay, thou wilt be the fitter for plunder, they will never thanke thee for being so good a husband for them, they will not aske what thou wilt lend upon Publike Faith, but as I said before, if they have not lost their old language (as it is hard for them to forget their mother tongue) this is their tone, God damme me, yee Round-headed rogues, give us your money, &c. Nay, unlesse these cursed creatures be not metamorphosed, as they seldome are, unlesse from bad to worse; they will not be wanting to abuse thy wife before thy face: I tell thee, thy place under the King will neither preserve thee from plundering, nor thy wife from ravishing: besides, consider whether the Parliament themselves, or any servants, or officers of theirs, or any holding any place by their power, doe now plead priviledge, or are exempt from putting hand to the Plough of the Kingdome, and why then shall thy place or office be more idolized then all others, nay before the Cause of God and Kingdome?

Fifthly, thou giveſt the Parliament just occasion to turne thee out of thy place for thy malignancy or neutralizing, yea and constraine thee to contribute, if not sequester thy estate; consider how many of thy condition have been unhorst since this Parliament sate, men of higher engagements and relations by farre, and thinkest thou to ride on cockhorse, and thy neighbours go on foote? looke to it, it may bee thy turne next, the Clerk hath only over-looked thee the last time he look'd over the malignant roll, he will not alwayes mistake.

Sixthly, know a man cannot serve the King better then in a Parliamentary way to assist those that endeavour the defence of his person, his Lawes, his Kingdome; and how ever for present evill Counsels have such power over his person and opinion, yet if God once open his eyes and reduce the Kingdome, he will then acknowledge these to be his chiefe friends that he now accounts his capitall enemies, for although Parliament proceedings are against the Kings will, yet not at all against his welfare.

Seventhly, consider the Cause of God and Kingdome lies at stake, besides our own particular interests and proprieties, all now lies a bleeding; now remember what our Saviour Christ saith, Whosoever loves father, mother, &c. more then me, is not worthy of me, nay, whosoever will save his life shall lose it, and whosoever will lose his life shall finde it: know, God cals thee now to lay aside thy Charter, thy place, thy priviledge, thy estate, take heed of preferring any of these before thy God, thy Christ, thy native Countrey, thy Religion, and posterity; remember also the curse that hangs over the head of such as with *Meroz*, come not forth to helpe the Lord against the mighty, yea a bitter curse: besides Papists and Atheists are so farre

from pleading priviledge againſt aſſiſting the King, that they count it their priviledge to ſpend their eſtates and lives in this unnaturall warre, and ſhall the Proteſtant be perfidious to himſelfe and his owne principles, and lay himſelfe open as a prey?

Eighthly, men muſt doe that now that never was expected, the neceſſity of the Kingdome is ſuch, that no man can be exempt, no place, no perſon; doth not the Charter of this City free the trained band men from going above ten miles out of it, yet we ſee by experience they are drawne out fifty, ſixty, eighty miles off the Tower of *London*; and ſo the Hamlets heretofore enjoyed the like priviledge with the City, but now they muſt with the City, caſt away the thoughts of ſuch priviledge: and as for Sea-men that plead Charter and contribution, let them alſo conſider what hath been ſaid, and ſeeing the great Charter of Heaven and earth, the *Magna Charta* of nature, of Law and conſcience is to be preſerved, let all other give way. Shall I give you a plaine patterne, that rightly applied, may ſerve for Sea and Land-men both?

A man enters himſelfe upon a voyage either to *New-caſtle* or elſewhere, but in that voyage it is cuſtomary for men to contract for ſo much per voyage, and to be exempt from hewing of Coales or any ſuch labour either in lading or delivery, &c. Well, a ſtorme ariſes at Sea, all hands goe to worke, nay all little enough, the Ship like to ſinke; ſhall this fellow, being called to helpe heave ſome of the Ships lading over board, or doe other ſuch labour, plead, I agreed to doe no ſuch worke, I was by contract exempt, and ſo ſtand upon his priviledge while the Ship ſinke under him? ſurely you would count him a laſie, proud, egregious foole, and that he not onely periſhes juſtly himſelfe, but is guilty alſo of the bloud of all that periſhed with him: ſhall I need to apply this to our priviledge pleaders, who arguing their intereſts and ſtanding upon their exemptions, ſuffer the Ship of the State to ſinke under them? ſurely if the Ship ſinke, they cannot be ſafe, and certainly the Lord will reckon with them for the innocent bloud ſpilt by their neglect. Againe, ſuppoſe a man hath made a Covenant to be exempt never to beare armes, or at charge to buy ſo much as a Muſquet or Sword; Suppoſe his houſe ſhould be beſet by theeves and robbers, by ſuch as will not onely plunder him of his goods, but take away his life; ſhall this man plead priviledge againſt his owne defence, and rather ſuffer himſelfe and family to be utterly ruined then be at a little charge for his owne defence? I need not apply, this is too apparent to be the Kingdomes caſe. As for Sea-men, they have been heretofore honourable for their noble exploits, for God and Kingdomes Cauſe and preſervation both by Sea and Land. To give you one inſtance to cleare that they have beene valiant for God by Land, by reaſon that it is moſt now declined and pleaded againſt. I will

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give you both a proofe of their commendable actions and their memorable reward, to incite Imitation; see *Judges* 5.17. *Zebulun* and *Naphtali* are commended for jeoparding their lives upon the mountaines, while *vers.* 23. *Meroz* is accursed for not helping the Lord against the mightie; for *Zebulun* and *Naphtali* were called forth 10000. of them to mount Tabor to fight with *Sisera* and *Jabin* whom they discomfited; See another experiment of their valour, 1 *Chron.* 12. 33, 34. of *Zebulun*, 50000. expert men of warre, and of *Naphtali* 1000. Captaines and 37000. armed men, all to fight the Lords battailes as well as those other Tribes that more immediatly belonged to the Land: for these men of *Zebulun* and *Naphtali* were according to best Interpreters most Seamen, as *Gen.* 49. 13. *Zebulun* shall dwell at the haven of the Sea. and hee shall bee for a haven of ships, &c. So *Matth.* 4. 13, 14, 15, 16. read the Text and it will not onely prove them to bee Seamen, but give forth the abundant blessing of God toward them in revealing the happy tidings of salvation by Jesus Christ, and sending the Lord Christ himselfe amongst them with the light of the Gospell, the first people that I reade of to whom Christ communicated this Evangelicall mercy, a full reward of what they had done for God; therefore I hope even Seamen, if called to the work, as they have beene honorable this way, will not now bee so farre degenerate as to withhold either person or purse as occasion is offered for God and the kingdomes cause.

9. Know also that those that remaine with us and deny to assist the Parliament living under so cleare a light, and the difference betweene King and Parliament being so manifest and also the cause of it, certainly would yeeld as little assistance to the Kings party if they were among them (willingly) they may pleade they love their King and they make conscience of taking up armes against the King, while no man requires it at their hands, they will plead love to their King, to save their purses if they can, and conscience to save charge, and this is out of pure devotion; but if in conscience they conceive the King is wronged and wants assistance, they should expresse their love to him in assisting him, if on the other side they beleeve the Parliament proceedings to be just, they should joyne with them, but it is a riddle for men to tell us now they love either and helpe neither; besides for the generalitie, looke upon these men that pleade scruple of conscience to take up armes for Parliament and Kingdome, and see whether they make conscience of swearing, swilling, whoring, &c. I will never beleeve hee makes conscience that scruples a thing questionable, and shall live in palpable prophaneness, and make no conscience of that.

10. Lastly, consider what estate, what place, what office, profit or priviledge soever thou enjoyest, who gave it thee, from whom receivest thou all thou enjoyest, and seeing it is of God, let him have the glory, and ren-

der him an account of every talent, and thinke neither to hug or hide any thing from him; say not thou hast it not, for if thou oughtest not to say so to thy neighbour, much lesse to thy Maker; remember *Ananias* and *Saphira*, that while they dealt deceitfully with God lost themselves.

R. It seemes some have contributed very largely to one side or the other, for there is abundance of Citizens broke since this warre began, or else there would not bee so many shops shut up.

L. 1. I answer briefely thus: many men have shut up shops purposely to attend the States service, who are peradventure either single men, or such whose trades are cut off by reason of these troubles.

2. Many are Delinquents and Malignants who rather choose to shut up and cease trading then to pay proportionable assessements laid upon them, & so like non-residents shuffle from place to place, playing at bo-peepe with their neighbours, and so seldome seene unlesse by Owle light, except a man stumble upon them in a Taverne or some blind Tobacco-shop, their deeds are deeds of darkenesse, and they cannot indure the light; and as I said before, some of them are incouraged to doe this in hope of payment for losse of trade, expence, &c. as if his Majestie had no more wisedome then to keepe knaves in Cages, and feed them like Canary Birds; O say they, I warrant you when the King comes to towne to bee revenged on the Roundheads, hee'l pay us all & make good all our losse out of their estates that have beene so forward for the cause: and I doubt not but the receiving will indeed bee pretty round by that time, and I hope they will find such round dealing from the Roundheads as will make them uncapable to receive so unjust an arreare, or at leastwise so round a reckoning will be brought them as they will hardly call for a Come againe.

3. Most of them in plaine English are run away to the King, having eate so many Spiders that their poysonous and malignant mindes cannot indure the Parliament, neither indeed can they thinke at all of paying of debts, and this shift they account better then a Countershuffle, and seeing they cannot live here but by plaine dealing, which is so detestable to them, they are fallen into a full trade of perfect plunder.

R. Well, I shall now put a few queries to you, which I pray you answer as briefely as you can, and I having received already much satisfaction shall not onely cease to trouble you farther, but apply my selfe to your direction.

L. I am glad you have received any satisfaction at all, for it is ordinarily the custome of our Anti-Parliamentaries to hold their resolutions and opinions, though never so pernicious, let arguments to the contrary bee what they will, and if I can perswade you not almost but altogether to become

become an Instrument of good to the publick, I shall thinke my labour well spent: I pray you propound your doubts.

R. Many men are ignorant of the ground of this quarrell and are unsatisfied in the lawfulnesse of this taking up of Armes against the King.

L. I have before told you, and I understood yee were satisfied in it, the Parliament take not up Armes against the King but for him, to preserve his Lawes, Kingdome, &c. as yee may see elsewhere at large: and if men bee ignorant of the cause, it is their owne faults in shutting their eyes and eares against so many cleare Declarations and Remonstrances set forth by the Parliament to undeceive the people, who are exceeding blind if they cannot read the Roman Letters of the practises and proceedings of each partie, which evidently set forth what the cause of each is; but although some men should bee morterized, yet they will bee ignorant, nay many of them will neither buy nor reade any bookes but such as rather tend to seduce then satisfie their judgements; and if none of these were, yet there is so much equitie and pietie in the proceedings of the one (*viz.*) Parliament partie, and so much injustice and violence and oppression in the other, as will render the one worthy of defending, and the other uncapable of every honest mans good word; and in case men bee ignorant, they ought the rather to rest upon the judgement, care and commands of Parliament, the great Councell, who are called to determine matters of highest concernment, and to whom wee have committed the trust of all wee are or have in all civill respects, at least rather then to question their proceedings, or decline their assistance.

R. I wonder why so many men prove perfidious to the Parliament seeing but few on the Kings side are so to him, how many men have gone on faire a while, and at length, as opportunitie served, left the Parliaments service to joyne with the King? but I heare of few or none that forsake the King to joyne with the Parliament; surely the Kings cause is the better.

L. There is great reason why so many forsake the Parliaments service more then the Kings, the truth is, although a cause bee never so honest and good, perfidious knaves may owne it so long as it stands with their profits, preferments, or other base ends, and when these faile they forsake it though the cause bee never so good; the other being a bad cause, a good man durst never side with it, unlesse either constrained or deluded, therefore so few desert it; many men served the Parliament onely for pay, while mony and plate was plentie at *Guild-Hall*; but when that was gone they were gone also, and therefore seeke by their perfidiousnesse to Parliament to get preferment from the King; they having daily offers of honour,

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great bribes,&c. to betray their trust, these self-seekers know the Parliament make no Earles,no Lords nor Knights,&c.and on the other side every Scullion or Chimney sweeper that will prove treacherous shall not misse of respect,1000. pound to betray a towne, to deliver up a Castle,&c. nay besides, hee that doth it shall bee made a Captaine, a Colonell, nay a Knight, Lord,&c. kisse the Kings hand, thats common for every runnegado; but the maine cause of all is, that our cause is too good for them to fight for, should they fight for Religion and Law, that are enemies to both? their hearts and spirits were base,and therefore could not side with a good cause, now their cause and principles agree: for herein lies our disadvantage, our cause is good and our hearts bad, this makes us false; their cause and hearts both naught, so true one to another.

Besides the Parliament take no such indirect courses as to bribe men to betray their trust, but goe plainely to worke without dawbing with any such untempered morter; truth seekes no corners, and though plaine dealing may make us poore, yet it will never bring us out of Gods protection; wee see all it fares with them as with men that use dishoneſt, deceitfull, shuffling tricks in their trades, who seldome thrive, so these master impostors, these perfect perfidious States-men, by all their plots, devises, mischievous and destructive designes have not added one cubit to the stature of their grand designe, surely they might see God blasting, cursing, and crossing their wicked contrivances: God preserves the upright, but brings the devises of our enemies upon their owne pates.

R. Well I could now bee willing to doe something for Parliament but I have very dead trading, I can take little or no money, and I doubt trading will bee worse, and that little money I have I had need to keepe to drive my trade withall to get a poore living.

L. This is almost of the same nature with pleading priviledge; Friend, let mee aske you what trade you can promise your selfe if the Kingdome perish; if that bee preserved,it is probable men may injoy their liberties,proprieties,commerce,&c. but if we looke upon our selves and trade in the losse of a Kingdome,it is a poore trade, wee may then expect; for bee sure of this,though thou shouldest escape with life,if the adverse partie prevaile,thou shalt lose not onely thy trade, but what already thou hast got by trading, and if arbitrary power bee set up in the Kingdome,thou shalt no longer trade for thy selfe, but for Court favorites and parasites, and so while thou pursuest thy trade in opposition to defence of the Kingdome purchase to thy selfe lasting bondage.

Secondly, know the cause of our dead trading is these wicked incendiaries that have by their prevailing Machiavilian counsell seduced the King, and caused him to draw his sword to defend them, and the archest traytors

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and Delinquents from exemplary punishment, and if these were once overpowered, the Kingdom by Gods blessing, would throughly come into a right posture, and enjoy its Lawes, Liberties, and Proprieties againe, and indeed better all our Trades should faile, then the Kingdome fall.

Thirdly, let them consider that talke of keeping, their moneyes to Trade with that if the Parliament by their neglect be disinabled to defend them and their Trades, their estates, their goods, their moneys, whether they will not fall into their hands that will neither consider their Family, Trade, Life, or any thing else, but will be ready to make a prey of all.

Fourthly, know, no man is required above his ability, and an indifferent proportion to assist or contribute: beest thou a poore man, little will serve, only bewray thy affection; beest thou rich, take heed of withholding thy hand, lest the gilt of undoing thy self and posterity, nay, the Kingdom too, fall upon thy owne pate.

Fifthly, Examine thy selfe whether in any unnecessary dispose all thou art so carefull to consider thy Family and trade, as in this of such necessity: dost thou think on thy dead Trading when thou eatest and drinkest, and wearest of the best and finest; dost thou fare ever the harder; cloath thy selfe the meaner; frequent the Taverne and Alehouse lesse, for the deadnesse of thy Trade, that thou maist be able to assist the Kiugdome? truly, few there are that declines the Kingdomes cause doe ever deny themselves of any outward accommodations, that they misse well enough; nay, hardly of their excesse and abominable lusts, which have and doe cost them farre more then the State requires; they are far from the spirit of *Vriah*, who would not go home to his wife to take his lawfull content and comfort, while the Armies of God were in the fields in Tents.

Sixthly, Remember thy Vow and Covenant made so solemnly before God, to defend the true Protestant Religion, Lawes, Liberty, Priviledge of Parliament, propriety of Subject, with thy life, power and Estate to thy utmost, and to use thy best indeavours to bring Delinquents to condigne punishment, and take heed of declining or withholding thy hand, or hiding thy estate, and so not onely be found a false Swearer, and so incurre a curse upon what thou hast, but with *Ananias* and *Saphira*, be seised upon for dealing deceitfully with God and the Kingdome, and for ought thou knowest bee made an eminent example of perfidiousnes to the whole world as they were.

R. But Sir, suppose I have a great charge of Wife and Children lying upon mee, should not a man provide for them? I would so order the businesse as if God should take mee away to leave something for them.

L. This is lawfull and honeſt, both God and man allowes of, and requires this, to provide for thy family, unleſſe thou wilt bee worſe then an Infidell; but thou muſt not looke upon thy Children, thy Wife, nay, thy Life in competition to the preſervation of Religion and the Kingdome; particular relations muſt give way to publike engagements, and in ſtead of providing for thy poſterity, in not contributing according to thy ability, thou goeſt the onely way to undoe and ruine them, and what thou haſt ſcraped for them; better leave thy wife and children a hundred pound in a way of the Kingdomes aſſiſtance, then five hundred pound in the neglect of it; for by preſerving the Kingdom thou preſerveſt thy poſterity, by neglecting the Kingdome thou procureſt thy ruine, thou thinkeſt thou haſt left them a faire Eſtate, but if Arbitrary and Tyrannicall Government get the upper hand, thou haſt left them nothing, and who then can ſay this is mine? (*meus et tuus*) will be words quite worne out of knowledge.

R. But ſuppoſe I am much in debt, I hope I muſt firſt pay them, and if I can ſpare any thing after, then Ile doe ſomething.

L. Briefly know, unleſſe the Kingdome ſtand, thou wilt never be able to pay them, I would have thee aske thy ſelf how thou cameſt in debt, either by ſupplying the wants of thy Family, or by exceſſe; unleſſe by a hand of providence, or neglect of thy calling: now if by a hand of providence, that hand that tooke away is able to give againe; and thou canſt not venture in a better way to regaine all, then to credit God and the Kingdome, remember what our Saviour Chriſt ſaith, *whoſoever loſes Father or Mother, &c.* if thou haſt run in debt for thy backe, for thy belly, for thy Trade, are all theſe beholding to thee for thy credit, and ſhall not God and the Kingdome borrow a little of thee in order to preſerve thy owne life, and regaine thy arreare? it may pleaſe God that ſmall adventure in the States Service, and its probable too, may be a means to recover thy loſt fortunes and inable thee to pay all: haſt thou had a thouſand pound to imploy in a Trade for thy ſelfe and Family, though thou haſt paid intereſt for it, and canſt thou not adventure a little for God and the Kingdome, having the publike Faith ingaged to bee repayed with improvement, if the Kingdome ſtand, if not, thou loſeſt all: herein thou doſt but as he that goes to the Inſuring Houſe to ſecure thy Ship at Sea for ſo much in the hundred; thy Trade is loſt if the Ship of the State miſcarry, this is the way to inſure it, for bee ſure of this, if the Kingdome fall for want of aſſiſtance, its the onely way to prove Bankrupts, and to make us all uncapable of recovery.

Secondly, many men may be much in debt and yet able men, and will be in debt as long as they live and trade, and if thou wilt not contribute to the Kingdome

Kingdom till thou haſt paid all thy debts, thou maiſt in the liſt of the Kingdome, pay thy Creditors with I cannot, and thy ſelfe in the abſence of all propriety with I would not.

Thirdly, for ſhame ſay not that I have it not to ſpare, ſhall backe and belly, nay, thy luſt have it to exceſſe without pleading thy debts to them? and ſhall God and the Kingdome wait upon them till they are ſatisfied, for whats ſpare: man, for ſhame give God the firſt fruits, and ſay, if I can ſpare from the neceſſary aſſiſtance of the cauſe of God and the Kingdome, I will then ſpend more in outward accommodations; but haſt thou never ſo much promiſe thy luſts nothing take heed of that.

R. How can I with a ſafe conſcience lay out other mens moneyes? ſuppoſe I have nothing but what I pay intereſt for, or at leaſt that thats none of my own, what power have I to diſpoſe of other mens eſtates, living only upon credit?

L. Well, ſuppoſe this, put caſe it be ſo indeed, admit thou haſt not one penny of thy owne, yet may have a hundred or a thouſand pound credit; truly ſo long as thou disburſeſt a part in order to preſerve the reſt, and without which thou art like to loſe all, he's an unwiſe man wil blame thee, and I tell thee its more conſcience for thee to pay a little to preſerve the reſt, then to ſave that little and loſe all: ſuppoſe a friend hath intruſted mee with a thouſand pound, not to trade with it at all, but to keepe it for him till he returne backe, it may be for two, three, ſix, or twelve moneths, this is none of mine, and a nicer caſe then credit in matter of Trade; it fals out I am doubtfull of my houſe being ſurprized, either for feare of ill neighbours or want of Lockes, ſufficient doores, or windowes, &c. whether is it more conſcionable for me to lay out ſome of that moneyes to make and buy ſuch things as may ſecure this moneys, or to ſay its none of mine, I dare not in conſcience meddle to disburſe any of it, and ſo hazzard the loſſe of all; nay, in caſe the houſe bee beſet, whether were it better for this Friend now if neceſſity call him to be at 40, 50, 100. pound charge by defending himſelfe and it, or ſuffer thieves and robbers to make a prey upon it and him alſo: this is the caſe of the Kingdome, Theeves and Robbers are indeavouring the ſurpriſall of Law, Liberty, Religion, Propriety, Eſtate, &c. Shall I rather loſe all, nay, another mans Eſtate in my hands, then contribute ſome ſmall proportion to preſerve the reſt? certainly if I ſhould decline this, I ſhould be more nice then wiſe, and while I ſtumble at a ſtraw, I ſhall be found to leape over a blocke: I would have this therefore to be the rule in this, and in all other caſes, I would do to them in whatſoever is left to my truſt, as I ought to take care to defend and preſerve my own, or would have them to do to me in like caſe; now the Parliament being the Locks, doores, bolts and windowes of our houſe, the life-guard of

us and our estates, yea the Kingdome, or any other mans estate in our hands, let us not be penny wise, but on Gods name, whether thy owne or other mens, contribute a proportion in way of preservation.

Yet by the way let me give you a caution to avoid any corrupt or contrary conclusions that men disaffected or evilly disposed, may draw from that either spoken or intended; I would have no man under a pretence of State assistance plead for, and intend to either over his excesse, unnecessary expence in other things, or losse in trade to defraud the Creditor, but hold it a part of prudence and piety if men see their trades will not yeeld a returne answerable to the Creditors just and reasonable satisfaction, as well as a proportionable Parliamentary contribution, not onely to with-hold their hands, but pay that they owe, for men may be easier guilty in spending other mens money upon backe or belly, nay their lusts, then upon the State; take heed of keeping any mans money in thy hand to imploy in any way that holds not forth a probability to maintaine thy family and pay thy debts also, but if in thy trade thou canst doe thus, and get money, then thou oughtest to doe something for the State; indeed a man cannot in a conscionable way keep a stock in his hand, but must be liable to assist the Parliament proportionably, therefore in all such cases observe this rule.

1. Regard thy owne livelihood with such accommodation as thy trade and the times permit.

2. Take heed of declining a proportionable assistance to the State, lest thou therein utterly undoe thy selfe and posterity, &c.

3. Be not careless of thy Creditors, but so trade, and so contribute, as thou mayest be able to give an honest and comfortable account, and returne according to the Apostles rule, *Rom.* 13. 8. Owe nothing to any man but love. But I feare they that seeme to make most question whether in these cases they ought to contribute to State supply, seldome make conscience of spending other mens estates either in a losing trade or unnecessary expence, if not excesse.

R. Suppose a man have done already more then any of his neighbours, were it not best to forbeare till other men have done as much as himselfe? I warrant you if every one had done in an ordinary way as much as many have, there would not be that need there is.

L. I cannot yet heare you say you have done any thing, but admit some have done something, and others little or nothing; truely he that hath done something not proportionable to his estate, must of necessity, and is bound in duty and conscience further to contribute; they that have done nothing, it's fit they were discovered and constrained to doe that which they refuse to do voluntarily, every man shall have comfort in the discharge of his

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his owne duty: truly, as it is one part of our duty to assist the State, so it is also to informe against all such as we know are able, and doe nothing, and this we are bound to by Covenant, and therefore matter of conscience.

R. Now yee speake of conscience, it puts me in mind of another question, I heard a very religious man propound the other day (*viz.*) whether it be lawfull now in times of the Gospel, to warre at all, or if so, whether Christians may warre for Religion, or onely for their civill rights.

L. I shall not now speake much to that point, the discourse being already farre extended beyond intention, and especially for that, God willing, I intend to handle that both more fully and methodically upon a more sutable subject, this being no other then an *Antinomian* Impe; for present I shall onely tell you that Gods people formerly in times of the Law tooke up Armes for the Cause of God against Gods enemies, more then for their owne proprieties or personall injuries, therfore their battels were called Gods battels, 1 *Sam.* 8. 19. 1 *Sam.* 4. 47. But this being by none that I know denied, I let that passe, and shall onely quote some few places of Scripture which warrant a course of warre now in time of the Gospel, and answer briefely a Scripture or two that seeme to contradict.

That warre is lawfull, will appeare,

1. By the advise that *John Baptist* gives the Souldiers when they came to him (*viz.*) Accuse no man unjustly, offer violence to none, be content with your wages, *Luke* 3. 14. He condemnes not their calling, but laies them downe a rule how they should carry themselves as Christian Souldiers by avoyding violent outrages and unjust pillaging and plundering, and being content with their pay: now content with the pay argues a lawfulnesse to continue in the calling.

So also our Saviour Christ allowed of a course of warre, as appeares by that of *Luke*, What King goeth to war with another, and sits not down first and considers if with ten thousand he be able to meete him that comes with twenty thousand, &c. *Luke* 4. 31. and also in another place, where he saith, He that hath not, let him sell his coate and buy a sword, *Luke* 22. 36. Now what men should doe with swords unlesse fight, if lawfully called to it, I know not.

Think not, saith the Lord Christ, that I am come to send peace on earth, but a sword, *Matth.* 10. 34. Consider also, 1 *Cor.* 9. 7. and 2 *Tim.* 2. 4. and see by them whether the use of Armes be unlawfull in times of the Gospel.

I shall briefely also give two examples.

1. *Cornelius* a just and a devout man, yet a Captaine of a band of Souldiers. *Act.* 10. 1.

2. The Centurion, a man eminent for faith, yet a Commander, Christ commends his faith, condemnes not his calling.

The two Scriptures to be answered, are *Matth.* 1. 26. *Rev.* 13. 10.

For the first, *Matth.* 26. 52. They that take the sword shall perish with the sword. If this be sufficient to cause men decline the defence of themselves, the Church of God and kingdome now under the Gospel; I wonder why that place of like concernment did not worke the same effect in times of the Law, *Gen.* 9. 6. Whosoever sheddeth mans bloud, by man shall his bloud be shed: but this never was of that force, nor strained to that purpose formerly, lest they should turne their backes upon many places that warranted a course of warre; neither doth that place in *Matthew* prohibit any other taking of the sword, then as in our own personall revenge, or some murderous and felonious intent, when men shall without a call from the lawfull Magistrate, stand up to execute their owne malitious intent.

2. As for that Scripture, *Rev.* 13. 10. If any kill with the sword, hee must be killed with the sword; this is so far from condemning the use of the sword, that it foretels the destruction of that beast there spoken of, that grand enemy of the Church to be by the sword, as will appeare by the coherence and dependance the words have with the rest that goe before and follow: the holy Ghost there speaking what cruelty that arch-enemy should exercise upon the people of God, how in the seventh verse he should make warre with the Saints and overcome them; now in the tenth verse propheseth his destruction, that as he and his instruments have led into captivity, and slain by the sword, so they should also be led into captivity and slaine by the sword; (See *Brightman*) therefore saith the holy Ghost, here is the patience and faith of the Saints, *viz.* patience to wait upon God in the use of meanes, till he shall make them victorious; faith to beleeve that God will at length inable them, even by the sword, to destroy this Dragon; therefore in expounding of these, and such like places of Scripture we must give that sense as is reasonable, and may not crosse their harmony, lest wee crosse a thousand Scriptures to make our owne sense of one or two.

If you shall say the Lord Christ is able to maintaine his Cause and Gospel without the sword, I say so too, and so he was also able from the beginning, but he is pleased to ordaine the meanes as well as the end, as well now in times of the Gospel, as under the Law, the Cause being all one though dispensations differ: but I must contract. Therefore I shall onely aske this question, whether Religion be of lesse worth now then before Christ, or whether our estates, liberties, and proprieties, doe binde us more to fight for them then for the Cause of God? truly this being the way to prize them before Christ, and so to idolize them, I conclude as *Joshuah* in another case, although of like concernment, Chuse you, saith he, which of the Gods you will serve, as for me, I and my house, we will serve the Lord: so say I, and so would I have all that know any thing of God or

Christ

Christ, say to all such as will fight for their civill rights, not for Religion, chuse you whether yee will fight for your estates, liberties, lawes, posterities, your selves, or for God; as for me, I and all I have command of, or interest in, we will fight for the Lord.

R. I doe heartily thanke you for the satisfaction you have given me in all, I now see abundance of people in the kingdome are wonderfully deceived, I shall by Gods grace hereafter adhere to and assist the Parliament to my utmost; I have a little money, and I intend to carry it in, but I understand not well what manner of security the Publike Faith is.

L. Truly, considering what hath beene said, had you no security at all, you ought not to with-hold your hands, seeing your owne and posterities safety is concerned in it as well as the Publike; yet let me tell you, the Publike Faith is such security, as neither the King, nor all the Cavaliers about him, either doe, or can give, they take all as their owne, without any ingagement ever to pay; but the Parliament engaging Publike Faith, give no lesse then the whole Kingdome for security, and if the Kingdome stand, this is the onely security that can be, if that perish, then we must perish with it, and we were farre better to die like men, then live like perpetuall slaves; but thankes be to God it doth stand, and is like so to doe maugre malice: the Lord is its keeper, he upholds it, and he will prosper his cause and quarell now on foote, in despight of all his enemies; and how-ever our Oxon-ians make a mock of Publike Faith, I beleeve if they had had that to engage, they might have spared the selling or pawning the Jewels of the Crowne to maintaine this bloudy warre. Shall I tell you, put all the Aldermens estates in *London* together, and admit you had them for security till the Kingdome be reduced, they were not all comparable to Publike Faith, for they may faile, and you and I may be laid in the dust, before the Lord put an end to these troubles; but as I said before, if ever the Kingdome be preserved and reduced, the arch-enemies of Church and State quelled, or cut off, our posterities shall reape the benefit in themselves and their posterities; if not, I would neither wish you nor my selfe to expect any returne of any adventure in the behalfe of God and the Kingdome: I had farre rather out-live my life, then out-live the Publike Faith, for then we may not onely bid farewell to our adventure, but to our Law, Liberty, Religion, yea life, posterity, and all that can be any way esteemable to us; therefore seeing we have as much security for our money lent the State, as for what we have in our owne hands, nay farre more: let us be open handed to the Publike, the onely Ship, shall I say? nay the onely Ensuring Office to preserve the Ship wherein our estates, lives, and fortunes are imbarqued.

R. I doe now returne you hearty thanks for your great paines and patience, and I shall be engaged to you while I live.

L. I

L. I heartily blesse God for your benefit, and I pray God grant that the wilfull may be converted, the ignorant informed, the seduced undeceived; that Religion and Law, Peace and Truth may be setled, as may tend to Gods glory, his Majesties true honour, the Kingdomes preservation and prosperity.

FINIS.

AN Allegoricall Description OF THE *PREROGATIVE CLOAKE.*

The PREFACE.

READer, having in the preceding Discourse (I hope) given sufficient satisfaction to all the common Anti-Parliamentary Allegations, that I either met with or thought any way considerable, not doubting but by Gods blessing according to the close thereof, as there is an Allegoricall grant of the conviction and change of my Royall Adversary, who now is my reall friend, in that he is become a Friend to himselfe, and the Kingdome; so also it will redound to the benefit of every deceived and impartiall Anti-Parliamentary, who hath either by weakneſſe, sophistry, or sinister respect declined the cause of God, the Kingdome, and the good of himselfe and posterity; hoping also that this Parliament pill so seasonably administred this Spring time, will doe more good to undeceive and informe mens judgments; yea, and to purge out the malignant humors of men dis-affected to the State, then all the poysonous potions of those *Quacksalvers* or *Mountebancks* of the Vniversity commencement, or the Cabinet Conventicle at *Oxford* can doe hurt to blind their eyes, couſen them of their senses, or infect their Judgements, and as our Saviour Christ saith, *there is more joy in Heaven for one sinner repenting, then for ninety nine just persons that need no repentance, Luke* 15. 7. (viz.) such as thinke themselves just, &c. so certainly there is more cause of joy on earth for one malignant

convert, then for ninety nine implacable wretches that ſtill perſiſt in their unheard of inhumanities, to the undoing of themſelves and poſterities, who alſo plead their owne innocency, and ſtand upon their Juſtification, ſuch who are wiſer then ten men that ſhall render a reaſon, that although brayed, yet will remain brutiſh: and I ſhall account it ſufficient ſatisfaction for all my labour, if at length by Gods bleſſing upon ſuch contemptible meanes the ignorant be informed or the wilfull reformed, that men may at length come to ſee and know, not onely the things that belong to the peace of the Kingdome here, but of themſelves to all eternity; now conſidering that in the managing of the diſcourſe aforeſaid, I found the Prerogative plea to be the baſes, pillar and foundation upon which all the calamities of this Kingdom are grounded, and the Cloak under which all the foule enormities and villanies acted in it are covered, and that this Babyloniſh garment hath been and is the very cauſe, cover and colour for all thoſe curſed contrivances in the Kingdome, ſo ſet forth and painted, that the luſtre thereof might deceive the Subject, and rob both King and Subject alſo of their right; I thought good to give a true, although ſhort Allegoricall deſcription of it, that men may know, although not all, yet moſt of the miſchievous and abominable effects of it: in the doing whereof I ſhall neither goe along with *Aulicus* in his deteſtable abſurdities, nor much delight in the way of *Britanicus*, they both putting, though in a different way, too light a colour upon things of ſuch ſad conſequence as the Tragedy of our times and kingdom produce, whether the one by lying, or the other by truth telling; however I am not ſorry wee have a Parliament Champion that can handle that malignant challenger, nay ſlanderer, and out-ſhoot him in his owne Bow; leaving them both, hoping ever to find truth victorious, I ſhall apply my ſelfe with as much modeſty as may bee, and I hope with as much Religion as reaſon, to give you the dimenſions of this Royall rag, and ſhall indeavour as much as poſſible the ſubject will give leave to avoid levitie; but ſeeing men cannot gather Grapes of Thornes, nor Figs, &c. but prophaneneſſe, lewdneſſe and lightneſſe, the actions cannot but bee ſo ſpoken or writ, I ſhall turne as much of it as I can to delight the Reader, while wee may all mourne the Grandees of our State are ſo corrupt in their actions that men are ſhamed to expreſſe them by word or writing; and in this deſcription I ſhall ſpeake concerning the Make, Shape, Colour, and conſequences of this polluted Prerogative peece.

The

The Cloake it ſelfe.

FIrſt, know it muſt be made of the fineſt Spaniſh wooll that can be got for love or money, ſpun in this Kingdome upon the wheele of Jeſuiticall invention, by the cunningeſt Artificers and Sophiſters that can be found out in all the Romiſh rabble, ſent over from his Holineſſe his Conclave; it muſt be woven by the moſt curious workmen that all our Prelaticall, Popiſh, Cabinet Conventicle can procure, and it had beene cut out every bit ere this by a paire of Cathedrall or Canonicall ſheares the ſharpeſt that could be got either in *Star-chamber* or *High-Commiſſion*, but theſe growne dull of late for want of uſe, in comes a Gentleman from beyond Sea, while they are very buſie about the faſhion of it, which was concluded to be French, who ſwore God damme him, if he cut it not out as well with his Sword as they all ſhould doe with their Sheares, he would be hang'd; and therefore he was appointed to cut out the Cape and Wheelpeeces with the help of his ſworn ſervants, the ſonnes of *Beliall* about him, who had no other imployment, and who indeed came over into *England* for that purpoſe; the reſt of the Cloak was to be cut out by the help of the whole Cabinet junto together, with the advice of an *Engliſh Jermin* Courtier, ſometime imployed about her Majeſties ſpeciall ſervice, who were all of them to conſult about the trimming, lyning, and colour; and I heard ſay for certaine, that it muſt be lined quite thorow with pure Popery, or down-right Idolatry, which his Majeſty ſhall pleaſe, or the Ladies of honour beſt like of; and although it muſt be of the *French* faſhion, yet being to be worne in the Court of *England*, it was further agreed that the Covering of the Cape, and the Facing down before, ſhould be of a very light colored Stuffe, called Proteſtant Profeſſion, and the ſlighteſt that could be got, by reaſon it was to be taken off, and throwne away ſoone after the Cloake was finiſhed, and to have no other Facing, but onely the inner Lining, which ſhould then ſerve for Facing and all, that being of as pure a peece of Popery as either *France*, *Spaine*, *Italy*, or *Rome* could afford: ſome other trimming was to be put on the outſide of it, the new faſhioned Buttons and Loops made of laſciviouſneſſe, oppreſſion, and violence, to which purpoſe there was called to the conſultation two prime and capitall Caterpillers of the Common-wealth, a Patentee and a Projector, who not onely brought in a patterne, but promiſed

mised to bestow as much Lace upon her Majesty as would serve the turne, provided, a Patent might be granted to them to have twelve pence an ounce for all Loop-Lace and Buttons made in the Kingdom of that sort: to which answer was made they should have sixe pence, and allow his Majesty one penny; but they prevailed for twelve pence, because they said it was not onely the lightest Lace, but the most common that was wore in all the Court, and therefore swore they would give his Majesty out of it six pence *per* ounce (or nothing) which patterne was well liked. Likewise it was agreed to have at least a dozen Laces of Episcopall Innovations and Idolatrous Ceremonies round about it, and only before two seeming Laces on a side, of Protestations, Declarations, and Execrations, flourished betweene with pretence of Religion, Law, Liberty, Parliament priviledge, propriety of subject, &c. in a kind of artificiall antick fashion onely as it were printed or painted, by reason the Stuffe or Facing whereupon it was to be done was so slight, some say onely Protestant profession pincked, and this was conceived to be a very (laudable) trimming; but by the way there came a very strict charge from one of the choyest head-peeces of the Cabinet, that there should not come an inch of Statute Lace upon it, for that he knew by experience, that looke how farre any of that Lace was laid on, it would eate the Cloth quite throw: concerning the size of this Catholike Coate, it was generally agreed upon mature deliberation to be as long and large as possible could be, for that indeed it would else hardly cover all the knavery, both of Court and Kingdom; there was also some thoughts to make his Majesty a riding Hood of the same Cloth and colour, that whensoever hee put it on, although the troubles of the Kingdome were never so great, yet he should never see what tended to his true honour, or the peace and welfare of himselfe and posterity. But that some replied, he had an Hierarchicall Hood already that would serve well enough yet, having worn it all this Winter, till this Summer weed were finished, and then they could more easily sute them on to the other; as for the colour of the Cloake, it was concluded (*nemine contradicente*) to be a perfect crimson well dipt and died in the bloud of as many innocent Protestants as could be got either in *Germany*, *Ireland England*, or *Scotland*, to be died in the wooll, that it might be the more durable, and being very well dipt, there was appointed also a fire to be of such fewell or fagots as were made of Religion, Law, Liberty, propriety, &c. All which being bound together by Parliament bands, must be fired to dry thorowly the materials of this menstruous ragge, to which purpose the Prince of Plunderland, the same Gentleman that was appointed to cut out the Cape, and Wheelpeeces with his sword, was to see a good fire made, having this given him in charge also to be carefull to see the fire quite burnt out

out, leſt hereafter a ſparke might flie out of the fagots, and indanger all: to proceed, the ſeames were to be drawne together by the moſt deviliſh devices that either Satan or his Inſtruments could invent, as if it were made without ſeame: but that that ſomething troubles me, is this, I heare there is a ſly ſubtill popiſh Prelaticall fellon (Will) have (the Laud) to put on this vertuous veſtment, who having privily agreed with the reſt of the Popiſh Cabinet, by reaſon its like to be a garment of ſo great a price, and that as they conceive more fit for a Pope then a Prince, cunningly to cut off the Cape, and make a right Romiſh Rocket of it, and ſhall be onely for his Holineſſe his owne weare; for I remember all the faſtning it ſhould have, was only a great neck button made of the new nothing at *Oxford*, which was (not any thing) ſo durable as his Majeſty thought it was, or was informed would bee; and then ſhall his Majeſtie ſee not onely how he's couſen'd of his Prerogative, but his Crowne and Kingdome alſo, and then hee muſt either ſubject to the Catholike Chaire, or beleeve it they that now oppoſe the Parliament, and indeavour to cut out this Cloake, as well with the Sword of the Cavaliers, as by the Canonicall or Cathedrall Sheeres, will at length either depoſe or poyſon their Prince, and yet remaine right Roman Catholiques; then ſhall his Majeſty ſee the Commiſſion of Array turned a Commiſſion to beray, nay, betray both himſelfe, his Kingdome, and Poſterity.

I was told the men at Weſtminſter offered his Majeſtie a ſpeciall peece of Cloth, made of Religion and Law, Love and Loyaltie, as good as either Queene *Elizabeth* or his owne father ever wore for their Parliament Robes, which were ever full of majeſtie and honour, nay they promiſed him to make a Prerogative Robe of it as long and as large as the peece it was to be made on would permit, which would have beene both more durable and honorable then the other by farre; the truth is, it was as pure a thread as ever was ſpun either in *England* or *Scotland*, for I heard it was ſpun at *Edenborough* upon the wheele of Juſtice, equitie and pietie, by that honeſt old woman that threw the three legged ſtoole at the Prieſts pate, that red the new Popiſh Service booke there; but this by meanes of ſome Syrenicall Serpentine counſell was rejected, and anſwer was made by a Popiſh Prelat that it was too Puritanicall for his Majeſties weare, and ſaid farther, none but Roundheads would adviſe him to put it on, the Court of *England* being now much metamorphoſed ſince Queene *Elizabeths* time, and indeed I beleeve they are either Hiſpanioliſed, Francified, or Jermaniſed, and ſo totally Nebuchodonoſoriſed, or they would never bee ſo voyd of reaſon.

Shall I ſpeake ſomething to the praiſe of this prerogative partlet, or tell

you ſomething of its miraculous and miſchievous effects, it being of moſt rare and abominable vertue: ſhall I compare it to *Joſephs* cup of divination, I tell you this bowle of abomination farre exceeds it, this is (*aureum poculum plenum abominationum, Revel.* 17.4.) this is that Phariſaicall cup that while our Epiſcopall and Jeſuiticall Scribes and Phariſees beſtow much furbuſhing the outſide thereof with pretences of love to his Majeſtie, Religion and Law by their mentall reſervations, equivocations and inſinuations, the truth is, they fill the inſide with uſurpations, oppreſſions, violence, and prophaneneſſe, in ſo much that wee may even pray as our Saviour Chriſt, in another caſe, Father if it be thy will, let this cup paſſe from us; in plaine Engliſh, compared to a cup, it is nothing but a prerogative Piſpot, filled with the very excrements of all the poyſoned, corrupt and curſed counſells of the arch-enemies of God, his Majeſtie and Kingdome. This prerogative peece exceeds in Sorcery, or this will inform how much meat is in the Cubboard, how much mony in the Purſe, how much in debts, how much in Caſh or Coffer, this will ſhow what and how much every ſubject profeſſeth, nay this devill of divination will make them that weare it able to outſtrip the Miller that was ſo excellent an Artiſt hee could take five peckes out of a Buſhell for toll and uſe his cuſtomer kindly too; truth is, this will inable his Majeſtie to doe all by the Law of (all our owne,) this is farre worſe then the Philoſophers ſtone that turnes courſe metall into gold, this will conſume and eate up all the treaſure in the Kingdome in a moment, this prerogative will laugh at Law, and account Religion ridiculous, neither ſhall the name of theſe two honeſt, ancient, learned Engliſh Lawyers (*meus & tuus*) bee heard or knowne in the land any more: hence will ariſe diſpenſations for oathes, indulgences for all manner of impieties, hypocriſies, prophaneneſſes, uſurpations, perjuries and treaſons; this will divine what are the greateſt ſecrets in Romes conclave, nay by this hee already having learnd who are truely godly or innocent, and although to a worſe purpoſe ſhall put this prerogative plate into the Sacks mouth of the moſt ſincere, as now in the mouth of our Parliament *Benjamins* Sacke, charging them with indeavours of ſtealing his prerogative Plate, while they have no more mind that way then *Benjamin* or his brothers had to rob him of any right, yet ſhall by meanes of his good ſtewards about him accuſe both them and all the godly party of the Kingdome with diſloyaltie and diſhoneſty, and all to effect their owne baſe and ambitious ends.

Shall I liken it to *Moſes* his rod (I would it were no worſe) that being once turned into a Serpent it might bee catched by the taile, and ſo become againe helpfull in its reducement, not hurtfull, but theſe Egyptian Magicians

ans have turned this prerogative ſtaffe, *viz.* the Scepter into a Serpent, (whoſe ſting remaines) and as the rod of *Moſes* and *Aaron* were plagues to *Pharaoh* and the *Ægyptians*, ſo theſe Impoſtors, theſe Wiſards, or inchanters haye made this prerogative ſtaffe a Plague both to King and Kingdome of the Engliſh Hebrewes, by bringing up Frogs, Lice, Graſhoppers, Locuſts, Caterpillers, &c. in ſo much as they have not onely filled the Land, but the Kings Court, nay theſe croaking Vermin crawle into his very Bed Chamber, nay it is reported into his bed alſo, and they have not onely turned our water into blood and ſo deſtroyed the Fiſh, but indeavored the deſtruction of all fleſh and to make the Land a very Aceldama, cauſing the ſtreets of our townes and Cities to runne with the blood of thouſands of innocents both in *Germany*, *Ireland*, and *England* alſo: doe they not alſo indeavour the filling our land with Egyptian and Cimmerian darkneſſe of ſuperſtition and Idolatry? certainly were not theſe the joynt heires of *Jannes* and *Jambres*, they could never thus plague both King and Kingdome by their ſorceries.

Liken it a while to *Jacobs* Ladder, and then it is like ſome pictures I have ſeene, looke upon them one way and they are beautifull Ladies, another way and they are Owles, Serpents, Munkeyes, Toades, &c. ſo this looke upon it as it pretends Religion, Law, &c. and it is like that Ladder whereon the Angels aſcended and deſcended, but looke upon the other way, as it deſtroyes all, and it is then nothing but a very ſtepping-ſtoole or bucket let downe into the bottomleſſe pit, by which meanes is brought up nothing but Locuſts, croaking Frogs, and Serpents, to peſter and poyſon the whole earth. One thing wee may note, that as *Jacob* was in a ſpirituall ſlumber, ſo his Majeſtie is in a temporall dreame, and if ever the Lord awake him, hee may as *Jacob* ſaid, ſurely the Lord was in this place and I wiſt not, ſo contrary wiſe, hee may ſay, ſurely the Devill was in this deſigne and I perceived it not.

I remember *Jacob* had a ſtraked rod which made the Ewes bring forth ſpotted Lambs, which were indeed of right his due, but theſe have ſo raſed and ſtraked the Prerogative by their Jeſuiticall inſinuations that they cauſe the innocent people to conceive and bring forth as miſchievous and foule inormities as themſelves, ſutable to their owne abominable and ambitious ends.

Compare this with *Ahaſhuerus* his royall Scepter, which was a token of his grace and favour to whom hee held it, and this is an Iron Rod, a Yoake, a ſtinging Serpent, and killing Cockatrice.

It is farre of more notorious vertue then the forbidden fruite was to our parents, for by this they were told they ſhould attaine the knowledge of good and evill, and the hurt received was taken away by a greater good;

but

but this prerogative Apple who ever tasts it, although our old seducers perswade them they shall be all Monarchs, as Gods, & they shall see perfectly,&c. as that old Serpent did our parents, yet indeed this is the onely way to bee palpably blind, and miserable both in themselves and posteritie; this illegall Apple, this forbidden fruit is operative onely in evill, and makes all that taste of it utterly uncapable of receiving or doing any good at all. *Adam* indeed said, the woman thou gavest me, deceived me,&c. even so his Majestie may truely say, the Serpent deceived the woman and the woman deceived me, but hee cannot say, (the woman thou gavest mee) God neither loves nor likes such linsey-woolsey mixtures in Religion, there can bee no agreeement betweene the Temple of God and idols, all Gods matches are meet.

To conclude, *Eliahs* Mantle was but a very ragge in comparison of this prerogative Blanket, that could onely make Iron swim, or divide the water, &c. but this is able to make whole kingdomes sinke, and not onely divide the water, but divide both Sea and land; this divides betweene King and Parliament, yea betweene Subjects and Subjects of neerest relations, nay this is the onely meanes to bring the Kingdome to a very Chaos and Aceldama; indeed time would faile to tell you of all its notorious and abominable excellencies, they surpasse either pen to write or tongue to expresse, neither indeed dare I dive into the depth of all its unheard of, uncleane and filthy consequents and concommitants, I feele not onely the stinke of them in my nostrills, but my Inke already is growne so thicke with medling in this mud, that should I farther proceed, I should either blot my paper, or most beastly blurre our supreme, if not superlative, Oxonian Stewdents, the Universitie being indeed not onely turned to a spirituall *Sodome*, but a very temporall stew, therefore I must winke a while seeing those it concernes most will needs bee blindfolded, and shall now tell you how it came to passe this Babylonish brat was not ere this brought to maturitie, and that briefely thus.

Even while the contrivers of this prerogative peece were busiest about the trimming, lining, and colours, in comes by a providence a company of our brave true hearted English ever honored Nobilitie the prime Peeres of the Kingdome, accompanied with most of the well affected, and true hearted Gentry and Commons of the Land, who out of their love to God, his Majestie and Kingdome, hearing how all was most shamefully and sinfully like to bee abused, in so much as the King was not onely like to lose his Crowne, but Kingdome also, the Subject to bee deprived of all that is or ought to bee desirable, and they and their posteritie like to bee utterly undone by these cursed contrivers, they took it so to heart, that they presently entred

entre into a ſolemne Covenant to God and the whole Chriſtian world, being clothed with the power of our moſt happy and ever honorable Parliament, to hew in peeces this menſtrous and polluted harlots ragge, and all the countenancers and contrivers of it, if all the power, either Parliament themſelves or Kingdome could doe it, and told them plainely they had engaged their eſtates, lives and fortunes to the utmoſt, to bring ſuch illegall and impious perſons and their proceedings to due tryall and condigne puniſhment, and to this purpoſe honeſt Blew-cap alſo hath ſworne fealtie, and will not bee wanting to proſecute to the utmoſt, and I beleeve will lay on ſo much Statute Lace upon their coates, or at leaſtwiſe Club Law upon their Carcaſſes as will not onely eate out the heart of their curſed contrivances, but make them uncapable of ever finiſhing that prerogative peſt. And although they, together with our noble Engliſh brave ſpirited Gentlemen, not onely deprive our popiſh Prelates of their foure cornered Cowcurds, but allow them and the reſt of their fraternitie as farre a triangle covering as any Tyburne can afford, yet I doubt not but thoſe that have beene moſt eminent in promoting this illegall and deſtructive deſigne ſhall have the prerogative to hang not onely ſooneſt but higheſt, and ſeeing they are ſuch Metropolitan maſter-peeces of treachery and villany, I ſhall not grudge them their fiftie cubits advancement, leſt being once cut downe they never come againe ſo neare heaven.

I was alſo informed that his Majeſtie was never made acquainted with the price of this prerogative Robe, or rather as I ſaid Romiſh Rocket, I hope the Lord will open his eyes to ſee if it goe on, it is like to coſt him his Crowne, nay and kingdome alſo; and if hee account more of ſuch a cloute as this then of his Crowne, I ſay welfare *Eſau* that ſold his birthright for a meſſe of pottage, who did it for meere hunger, but I know no need his Majeſtie had of this unheard of garbe, he having more honorable and Royall Robes to put on, more beſeeming a Proteſtant Princee, knowing the Parliament would deny his Majeſtie nothing in matter of prerogative ſo much charged upon them that might either conſiſt with Law, Religion, his Majeſties reall honour, the true ſafetie of himſelfe and poſteritie together with the welfare and preſervation of the Kingdome. Thus reader commending all to the ſucceſſe of him that ſits on high, before whom both Kings and ſubjects ſhall one day nakedly appeare to render an account, having although allegorically, yet faithfully ſet forth the ſeverall abſurdities, impieties and abominations of this maſter-peece of miſchiefe, I could wiſh that although wee are not ſo happy as the *Iſraelites* were by reaſon of *Pharaohs* ſervants who adviſed him to deliver the *Iſrae-*

lues from bondage, but are apparent miserable by the effects of these seducing, Serpentine King-masters of our times, wee might cease from pleading for, or prosecuting this any longer to our utter undoing, and like wise men, seeing the Plague flee from it, and as an ancient wise man who having seene so much the abominations of *Rome*, gave it this farewell:

Roma vale, vidi, satis, est vidisse: revertar
Quum keno, meretrix, scurra, cinædus ero.

So let us all say, having seene so much of this Romish Rocket, in plaine English.

Now farewell Prerogative, I have thee seene, it was enough to see,
I will returne when as I meane bawd, barlot, knave to be.

A word at parting.

Royaliſt.

SIr, pardoning my boldneſſe, let me trouble you with onely one thing more, that even now comes in my head by reaſon I heard the Parliaments Drums beate up in the name of King and Parliament, as all their proceedings goe forth which ſeemes to mee very ſtrange, in that I am confident his Majeſtie is an utter enemy to all their Votes ordinances, and eſpecially military preparations and proceedings; were not the Parliament better doe all in their owne names then to uſe his Majeſties name in things quite contrary to his will?

Loyaliſt. That they doe ſo is very true, and it is their love and loyaltie to his Majeſtie more then any other end leades them to it; and the truth is, all theſe their proceedings being as is in the preceding diſcourſe declared to bee for the defence, preſervation and protection of Religion, Law, Libertie, Parliament priviledge, the true honour and ſafetie of his Majeſties Perſon and Poſteritie, may very juſtly carry his Majeſties ſtampe upon them, although his will bee averſe to them: For even as a man and his wife are related, or as the head and body, ſo are his Majeſtie and Parliament; now wee know if a man by ill company or counſell bee ſeduced and drawne away from the care and protection of his wife and family and frequent nothing but diſſolute vaine company, ſpend his time, his ſtrength, his meanes amongſt thoſe that are utter enemies to him and his family, ſoule and body, nay though hee bee ſo farre ſeduced as to indeavour to his utmoſt the ruine of himſelfe and poſteritie; yet if his wife out of her love to her husband, although hee deſerve nothing leſſe, and out of the true feare of God and care of his Family doe uſe meanes either by her owne induſtry or helpe of friends to provide for his family, preſerve his credit, and to reduce him from his evill courſes, cuſtomes, and company, it may truely bee ſaid what ſhee doth is for her husbands profit, credit and advantage, and if ſhee drive any trade, deale in any commoditie, all ſhee doth goeth in her husbands name, although hee give her no thanke for it, yet certainly ſhee doth as ſhee ought in giving him the honour of the place God hath called him to, although hee make himſelfe utterly uncapable and unworthy of it. I ſhall forbeare to ſpeake any thing of that other

relation betweene the body and the head, by reason I hope this sufficeth, and that the discourse hath beene extended abundantly beyond expectation; and for like cause although much more may bee spoken, I shall leave the application of what hath beene said to the Judicious, Impartiall, Christian Reader.

Royalist. Sir, it sufficeth, and I hartily thanke you for all, and I desire as you I know also doe, that God would blesse and prosper both his Majestie and Parliament, and grant a happy union betweene them as may tend to his glory.

FINIS.

Imprimater

Ja. Cranford. *April.* 10. 1644.

TREASURE ROOM